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HSIN CHING LU.

Wade

ENGLISH TEXT.

PARTS I. II. III.

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THE
HSIN CHING LU,

OR,
BOOK OF EXPERIMENTS;

BEING
THE FIRST OF A SERIES
OF
CONTRIBUTIONS TO THE STUDY OF CHINESE.

BY
THOMAS FRANCIS WADE,
CHINESE SECRETARY.



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Li Szü, B.C. 231.

HONGKONG.
MDCCCLIX.

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PRINTED AT THE OFFICE OF THE "CHINA MAIL,"

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HONGKONG

MDCCCLX

TO

Thomas Taylor Meadows, Esq.,

IN GRATEFUL ACKNOWLEDGMENT OF HIS GUIDANCE AND ASSISTANCE,

THIS VOLUME

OF EXPERIMENTS UPON THE STUDY

OF

THE PEKING DIALECT,

is dedicated

BY HIS OBLIGED FRIEND

THE WRITER.

Thomas Daniel Johnson, Esq.

IN THE ACKNOWLEDGMENT OF HIS GUIDANCE AND ASSISTANCE

THIS VOLUME

OF EXPERIMENTS UPON THE STUDY



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BY HIS OBLIGED FRIEND

THE WRITER.



HONGKONG, 13th May, 1859.

The HSIN CHING LU, or *Writing of one in search of a Ford*, as its name will shew, is not so much a guide-book as the composition of a man still in quest of the right way.

The student of the Peking Dialect who may make use of the book, is recommended to bind separately the English text in one volume, the Chinese text in a second, and the Peking Syllabary in a third; and, before all things, to correct both English and Chinese texts by the tables of Errata, the amount of which will be excused by those who have had experience of printing works in the two languages in this country.

The writer has, besides, many shortcomings for which he alone is responsible, to apologise for; so many that did time and circumstances admit of it, no page of this edition should see the light.

The idea of venturing on such a piece of authorship was suggested by the wants of the Student Interpreters in the service of the British Government. A few of these gentlemen were at Hongkong when the writer entered on the duties of Chinese Secretary in 1855. For want of a better text-book he recommended the study of the Sacred Edict, a translation of the first chapter of which with a commentary is given in Part II. Subsequently some rough material, more or less in a state of preparation, was worked up into Part I. This chapter, entitled the Category of T'ien, was the foundation-experiment of a projected vocabulary of the Peking language. Excellent matter for such a book is supplied by various native vocabularies, arranged, though with far less elaborateness than that excellent work, somewhat on the plan of Roget's Thesaurus, that is to say in groups of words and phrases under classes of ideas. The first of the Chinese categories in such encyclopædias is always *t'ien*, heaven. A good native scholar, born and bred in the capital, was directed to examine this category, to exclude and exchange all words not purely colloquial, and to compose under every one he retained or accepted, a sentence in pure colloquial, illustrative of its use. This with much pain, for, used only to write a book-language, a lettered Chinese is sore troubled to put talk, as it is spoken, upon paper, he at last accomplished; and the chapter, as well as the Peking Syllabary, was in a state of forwardness at the end of 1856. The undertaking was then brought to a standstill by events which must have interfered with many others, of possibly graver importance; and now, in dread of farther delay, the writer, availing himself of a few weeks breathing-time on which he has happily fallen, has hurried through the press a third Part, which, from the nature of its subject, demands a far more delicate treatment than it has been in his power to bestow upon it. This will account not only for the blunders in the Chinese text, but, to scholars old enough to criticise, and they begin betimes, for the crudity and incompleteness of the remarks upon the Tones and Pronunciation in the 3d Section of Part III. These, it is hoped, may be in some sort redeemed in Part IV., which will illustrate all the discrepancies, or varieties, tabled in the Appendix to the Syllabary. Whatever its defects, however, the English of the HSIN CHING LU will be found an idiomatic version of the Chinese text, the first and second Parts of which contain some 400 examples of *bonâ fide* Pekinese. These subdivided will give the student nearly two thousand short sentences, by constant exercise in the like of which our best interpreters have best succeeded. With the dictionary of Morrison, or Medhurst, he will easily spell his way through these where the commentary fails him; but, above all, let him be unwearied in his attention to those illustrating Tones, in the third chapter.

The Dialect of Peking is to China what the Parisian of the *salons* is to France. It is forty years since Dr. Morrison predicted that it would corrupt the general language of the Empire, and we make bold to say that this prediction has been to a great extent fulfilled. The officials born at a distance from Peking strive generally to catch the Peking accent; it is the fashion to acquire it. In the distant province of Kuang Tung, in 1844, Mr. Meadows tells us from the Red Book, 74 of the 231 civilians of the establishment, were natives of Peking, and 15, provincials of Chih Li. The latest work published at Canton to teach the Cantonese to speak mandarin, has entirely remodelled the old orthography in several syllables, in which the Peking sounds are fairly approximated. There can be no doubt therefore which is the dialect an official interpreter should learn.

It is his foremost duty to learn the spoken language; for all our respect for the labours of Morrison, Gonçalves, and others, will not prevent our turning with despair from their dictionaries to our patient living lexicons, our ill-paid Chinese teachers, so recklessly disparaged by Mr. Wingrove Cooke. From these men, some of whom, though poor and mean-looking, are perfect mines of literary wealth, to extract such portion of their store as we require, we must talk, and talk well. To do this, we must apply earnestly to the spoken language; we shall labour best while our zeal is fresh, but we must expect to labour long. There is no such fallacy as the notion that a student may rest on his oars as soon as he finds that "he and his teacher understand each other perfectly well." The plain English of this is that his teacher is now sufficiently used to his bad Chinese to comprehend one third of it, and has ceased to correct him. The pupil receives answers to his queries accordingly, and arrives at conclusions of which it takes years to disabuse him. It is precisely because, over eager in his assault upon the written language, and confident in the facility of his ear, he fell into the snare he is exposing, that the writer, as, "descending into his conscience," he is constrained to admit is the fact, has never spoken Chinese either readily or extensively.

To the desired end our elementary means are few. The best is perhaps Gonçalves's *Arte China*, but it is written in Portuguese, a tongue few Englishmen under age have cared to cultivate. If the writer's health and strength be spared him it is his purpose one day to produce a Student's Manual somewhat in the style of the *Arte*. Meanwhile, *faute de mieux*, he commends to the student a cheerful investigation of the following pages, persuaded that his labour will not be wholly unremunerative; and with all humility reminding him, should the aid they afford fall short of the expectations their folio stature and pomp of type may have awakened, that, in a campaign so arduous as that before him, no honest auxiliary, be his guise what it may, is beneath his notice. To render freely the words of the ancient statesman quoted on the title page,—

The hill doth not decline its clod of earth,
Nor doth the flood elect what stream shall feed it.

T. F. W.

ERRORS AND OMISSIONS IN THE ENGLISH TEXT.

PART I. *T'ien Lei*.

Page 1, § 10, <i>obs.</i> 3, <i>for</i>	sun, moon, and other bodies, &c., <i>read</i>	sun, moon, and stars
„ 2, § 24, „	from the Heaven	„ from Heaven
„ 3, § 34, <i>obs.</i> 1, „	<i>hei</i>	„ <i>'hei</i>
„ § 36, <i>obs.</i> 4, „	3 to 5 P.M.	„ A.M.
„ § 41, „	<i>Ch'ih Nü</i>	„ <i>Chih Nü</i>
„ 5, § 53, <i>obs.</i> 2, „	see 56	„ see 65
„ § 61, <i>obs.</i> 1, „	<i>ch'ang</i>	„ <i>chang</i>
„ § 63, „	too hot or	„ too hot nor
„ 6, § 68, „	it will seen	„ it will seem
„ § 72, <i>obs.</i> 2, „	<i>'huo</i>	„ <i>'ho</i>
„ 7, § 78, „	noon when	„ noon, when
„ „ „	meridian that	„ meridian, that
„ „ „ <i>obs.</i> 1, „	neutralise	„ confirm
„ § 85, <i>obs.</i> 3, „	<i>ch'ü</i>	„ <i>ch'ü</i>
„ 8, § 97, <i>obs.</i> 4, „	verb <i>shih</i>	„ substantive verb <i>shih</i>
„ 9, § 104, „	<i>yüan</i> the moon	„ <i>yüan</i> , the moon
„ „ „ <i>obs.</i> 3, „	<i>c'hi shih</i>	„ <i>ch'i shih</i>
„ 10, § 121, <i>obs.</i> 1, „	<i>hsing suh</i>	„ <i>hsing hsü</i>
„ 11, § 126, <i>obs.</i> 5, „	<i>pen</i>	„ <i>pên</i>
„ § 127, <i>obs.</i> 1, „	sagittarius	„ Sagittarius
„ § 132, „	<i>Têh</i>	„ <i>Tê</i>
„ 12, § 140, <i>obs.</i> „	<i>ta-têng</i>	„ <i>ta têng</i>
„ § 143, <i>obs.</i> 2, „	color uor	„ colour or
„ 14, § 160, <i>obs.</i> 1, „	see 184	„ see 221, <i>obs.</i> 1 ; 272, <i>obs.</i> 1.
„ § 166, <i>obs.</i> 1, „	<i>ch'ên-chên-ti</i>	„ <i>ch'ên-ch'ên-ti</i>
„ 15, § 167, <i>obs.</i> 2, „	<i>c'ha</i>	„ <i>ch'a</i>
„ § 168, <i>obs.</i> 1, „	<i>c'hi</i>	„ <i>ch'i</i>
„ § 170, <i>obs.</i> 2, „	<i>pi'en</i>	„ <i>p'ien</i>
„ § 176, <i>obs.</i> 5, „	<i>c'hang</i>	„ <i>ch'ang</i>
„ 16, § 180, „	if it strike, &c.	„ any one standing by may also be killed by the shock
„ „ „ <i>obs.</i> 3, „	it is also, &c.	„ he also can be, or may be, <i>chên szü</i> , dinned to death
„ 16, § 184, <i>obs.</i> 1, „	<i>t'ien</i>	„ <i>tien</i>
„ 17, § 188, <i>obs.</i> 7, „	besides its use	„ besides ; its use
„ § 191, <i>obs.</i> 1, „	<i>ch'ien</i>	„ <i>chien</i>
„ 18, § 196, <i>obs.</i> 3, „	<i>sheng</i>	„ <i>shêng</i>
„ § 197, <i>obs.</i> 2, „	<i>hsi'a</i>	„ <i>hsia</i>
„ „ „ <i>obs.</i> 5, „	do hard	„ verily to do hard
„ § 198, <i>obs.</i> 1, „	<i>hao</i>	„ <i>'hao</i>
„ 19, § 204, „	or though it be a bear	„ or, though it be, a hear
„ „ „ „	decomes	„ becomes
„ § 208, <i>obs.</i> 3, „	para. 13	„ para. 12
„ 20, § 210, <i>obs.</i> 4, „	<i>yu-yü-cho</i>	„ <i>yu yü-cho</i>
„ § 211, <i>obs.</i> 3, „	food or clothing	„ food nor clothing
„ § 212, „	<i>hung</i>	„ <i>'hung</i>
„ 21, § 217, <i>obs.</i> 5, „	<i>tsung</i>	„ <i>ts'ung</i>
„ § 218, <i>obs.</i> 1, „	come come on	„ come on
„ 22, § 226, „	<i>shih-fun-ti</i>	„ <i>shih-fên-ti</i>
„ § 228, <i>obs.</i> 5, „	<i>miao miao urh</i>	„ <i>mai miao urh</i>
„ § 229, <i>obs.</i> 1, „	<i>yün</i>	„ <i>jun</i>
„ „ „ <i>obs.</i> 3, „	<i>ch'eng-tsan</i>	„ <i>ch'êng-tsan</i>
„ § 230, <i>obs.</i> 2, „	<i>tzü-tsung</i>	„ <i>tzü-ts'ung</i>
„ „ „ <i>obs.</i> 3, „	<i>ti-'hou</i>	„ <i>chih-'hou</i>
„ „ „ „	<i>hsiang-ju</i>	„ <i>hsiang-jui</i>
„ 23, § 231, <i>obs.</i> 2, „	time an expression	„ time ; an expression
„ § 232, <i>obs.</i> 1, „	<i>cheng shih</i>	„ <i>chéng shih</i>
„ § 234, <i>obs.</i> 1, „	[no]	„ [no.]
„ 24, § 238, <i>obs.</i> 7, „	<i>na-k'ua [-'rh-la]</i>	„ <i>na-k'uai-'rh-lai</i>
„ 25, § 244, <i>obs.</i> 3, „	<i>tien-shang</i>	„ <i>t'ien shang</i>
„ „ „ „	see 126, <i>obs.</i> 3	„ see 172, <i>obs.</i> 5
„ 26, § 253, <i>obs.</i> 2, „	<i>ch'ang</i>	„ <i>chang</i>
„ § 255, <i>obs.</i> 2, „	<i>chien têng</i>	„ <i>chien lêng</i>
„ 27, § 258, <i>obs.</i> 5, „	<i>pai t'ui</i>	„ <i>pai tui.</i>
„ § 260, <i>obs.</i> 3, „	see 203, <i>obs.</i> 3	„ see 202, <i>obs.</i> 3
„ § 261, „	free away	„ free way
„ 28, § 262, <i>obs.</i> 3, „	<i>tz'ü</i>	„ <i>tzü</i>
„ § 263, <i>obs.</i> 3, „	here broke out	„ there broke out
„ „ „ „	the yellow insect	„ the imperial insect
„ § 264, <i>obs.</i> 1, „	idiomatic	„ idiomatic
„ „ „ <i>obs.</i> 2, „	see 259, <i>obs.</i> 4	„ 259, <i>obs.</i> 3
„ § 266, <i>obs.</i> 1, „	<i>ch'eng</i>	„ <i>ch'êng</i>
„ § 267, „	<i>feng</i>	„ <i>fêng</i>
„ 29, § 275, <i>obs.</i> 4, „	<i>k'é wai</i>	„ <i>kê wai</i>
„ 30, § 276, <i>obs.</i> 3, „	<i>p'ien ch'u</i>	„ <i>pien ch'u</i>

ERRORS AND OMISSIONS,—Continued.

Page 30, § 278, *obs.* 2, for *k'o shi'h*
 § 279, " running
 " 31, § 286, *obs.* 3, "
 § 288, *obs.* 3, "*pien yen-ti*
 " 32, § 289, *obs.* 1, "*muy*
 § 290, *obs.* 2, "*tsü-jan*
 " 33, § 296, *obs.* 3, "*ching chi*
 " 34, § 303, "*ting-to'u-feng*
 § 304, *obs.* 2, "*157 obs.* 4
 § 306, *obs.* 4, "*blew to that*
obs. 3, "*pa* as elsewhere indicating
 " 35, § 310, *obs.* 1, "*tang léng*
 " " within, or the like
 § 311, " back to the north
 " 36, § 314, *obs.* 1, "*lai*, to come simply
obs. 2, "*367, obs.* 3
 § 315, *obs.* 1, "——' (*ti*)
obs. 2, "*me yu*
 " 38, § 326, *obs.* 3, "*353 obs.* 2
 § 327, *obs.* 3, "*pan-'huan*
 " 40, § 338, *obs.* 3, "*tan-chi*
 § 340, *obs.* 8, "*chiang wo*
 " 41, § 347, "*jên wei*
 " "*shên wei*
 " "*t'ien wei*
obs. 1, " us—able
obs. 7, " see 27, *obs.* 3
 § 350, *obs.* 2, "*p'ei c'hên*

read *k'o shih*
 " running
omit and all their leaves fell
 " the leaves all fell.
 read *chan-yen-ti*
 " may
 " *tzü jan*
 " *ch'ing chih*
 " *ting t'ou fêng*
 " *152 obs.* 4
 " blew so that
 " *pa*, as elsewhere, indicating
 " *tang ling*
 " within, or a like preposition
 " back to the south
 " *lai*, to come, simply
 " *267, obs.* 3
 " ——'s (*ti*)
 " *mê yu*
 " *352, obs.* 2
 " *p'an 'huan*
 " *tan ch'i*
 " *chiang 'huo*
 " *wei jên*
 " *wei shên*
 " *wei t'ien*
 " use—able
 " see 26 *obs.* 3
 " *p'ei ch'ên*

PART II. *Shêng Yü.*

" 51, § 1, *obs.* 3, for and remaining eight
obs. 9, " *szu*
 " 52, § 6, *obs.* 2, "*ex 306, obs.* 6
obs. 5, " *c'hü*
obs. 8, " *chin*
 § 10, *obs.* 3, "*néng-ko*
 " yours parents
 " 53, line 3, "*chin*
 § 15, *obs.* 2, "*cho shih*
 " 54, § 24, *obs.* 3, "*338 obs.* 1
 § 25, *obs.* 2, "*cho-shih*
 § 26, *obs.* 3, "
 " 55, § 28, *obs.* 5, "*31 obs.* 3
 § 33, *obs.* 7, "*ch'i-chi-ti*
 " 56, § 38, *obs.* 2, "*T'ang jên*
 § 40, *obs.* 3, "*so-'hu*
obs. 4, "*hsiao-ch'u-urh*
 " *so*
 § 42, *obs.* 3, "*17 obs.* 6

LITERAL ENGLISH.

" 57, § 2, " anything other
 " 59, line 2, " That
 § 42, " choose to bear

read and the remaining eight
 " *szü*
 " *ex. 300, obs.* 6
 " *ch'ü*
 " *ching*
 " *neng-k'o*
 " your parents
 " *ching*
 " *chao-shih*
 " *338 obs.* 2
 " *chao-shih*
 [in consequence of the short coming]
 " *31 obs.* 2
 " *ch'in-ch'in-ti*
 " *T'ang jên*
 " *su-'hu*
 " *hsiao-ti-fang-'rh*
 " *su*
 " *22 obs.* 4
 " any other
 " 30. That
 " choose to hear

PART III. *The Tone Exercises.*

" 63, § 1, *obs.* 1, for unpopular. minister
 § 5, " private apartments
 " 64, § 10, " soon boiled alive
obs. 1, " a soon stew-ed person

" 65, § 19, *obs.* 3, "*from* when connected
 § 22, " higher salary
 § 27, " ruined utterly
 § 28, *obs.* 2, " history five
 " 66, § 29, *obs.* 2, "*c'hi*
 § 34, *obs.* " *ti* for *te*
 § 35, *Lit.* " stall or rack!
 " 69, § 80, *obs.* 2, " strictly
 " 70, § 84, *obs.* 1, " by much *ch'u-i*
 § 89, " and
 § 95, " choosing
obs. 3, " *k'o* which
 § 96, *obs.* 6, " Wang Mang is
 " 71, § 97,

read unpopular minister
 " private apartments
 " boiled outright
 " a strangely stew-ed person; *kuai*,
 strange, supernatural, is of the
 intensive force of the word *de-*
vilish, as vulgarly used in our
 language.
 " *from*, when connected
 " high salary
 " utterly ruined
 " history, five
 " *ch'i*
 " *ti* for *té*
 " stall, or what rack!
 " strictly
 " by much; *ch'u-i*
 " and
 " choosing
 " *k'o*, which
 " Wang Mang is
omit with her hair turned up

ERRORS AND OMISSIONS IN THE CHINESE TEXT.

PART I. *T'ien Lei*.

§ 20, for	整	cheng	read	chêng
40, „	濛	mêng	„	蒙
45, „	棋	ch'i	„	旗
53, „	晴	ch'ing	„	睛
54, „	do.		„	do.
62, „	do.		„	do.
67, „	妨	fang	„	防
69, „	到	tao	„	倒
125, „	難	sui	„	雖
132, „	墜	ch'ui	„	chui
148, „	了	t'ien	„	天
156, „	陣	chen	„	chên
	風	feng	„	fêng
166, „	的	tih	„	ti
171, „	天	tien	„	t'ien
175, „	陽	Yang-'rh	„	Yang urh
184, „	do.		„	do.
192, „	沈		„	沉 ch'ên
193, „	個		„	兩 liang
	個		„	個 ko
196, „	小		„	少 shao
200, „	牌		„	脾 p'i
„	殼		„	殼 kou
211, „	桃	t'ou	„	t'ao
216, „	飄		„	瓢 p'iao
218, „	傾	k'eng	„	k'êng
„	盆	p'en	„	p'ên
222, „	怪	k'uai	„	kuai
225, „	西		„	東 tung
„	東		„	西 hsi
226, „	颺	sou	„	梢 shao
„	刮		„	颺 kua
234, „	還	t'ou	„	hai
278, „	上		„	兒 urh
„	兒		„	上 shang
286, „	折	chê	„	shê
290, „	賣		„	買 mai
„	買		„	賣 mai
308, „	折	chê	„	shê
336, „	拜	pai	„	拜 pai
„	得	tê	„	的 ti
362, „	矩		„	規 kuei
„	規		„	矩 chü
„		Fo	„	佛

PART II. *The Shêng Yü*.

para. 11,	粗	read	ts'u
„ 35,	和	„	'ho

PART III. *The Tone Exercises*.

Ex. 3,	着	2 -cho	read	1 chê
10,	水	2 shui	„	3 shui
„	快	4 k'uai	„	怪 4 kuai
14,	葉	yeh	„	Yeh
16,	着	1 chê-	„	1 chê
25,	無	3 wu	„	2 wu
„	無	3 wu	„	2 wu
„	呢	0 ni	„	1 ni
30,	馬	2 ma-	„	螞 3 ma-
35,	擺	pai	„	3 pai
39,	時	3 shih	„	2 shih
41,	脚	4 chiao	„	3 chiao
48,	得	2 tê	„	3 tei
52,	抹	4 mo	„	3 mo
54,	火	'huo	„	3 'huo
55,	古	1 ku	„	3 ku
59,	着	1 chê	„	2 chao
60,	字	3 tzü	„	4 tzü
„	字	3 tzü	„	4 tzü
62,	一	3 i	„	4 i
76,	麼	3 ma	„	1 ma
78,	處	3 ch'u	„	4 ch'u
97,	屋	3 wu	„	1 wu
98,	事	2 shih	„	4 shih
100,	搭	3 tsuan	„	4 tsuan
104,	着	2 chê-	„	1 chê
105,	霜	1 Shang	„	1 Shuang
„	快	3 k'uai	„	4 k'uai
„	又	3 yu	„	4 yu
107,	耍	4 shua	„	3 shua
108,	傀	2 k'uei	„	3 k'uei
109,	成	3 ch'êng	„	2 ch'êng
111,	渾	2 'huen	„	3 'huen
120,	弄	3 nêng	„	4 nêng

N.B.—*passim* for 格, k'o, read ko

PART I.

OF THE

HSIN CHING LU.



T' IEN LEI;

OR,

THE CATEGORY OF T' IEN,

HEAVEN, THE HEAVENS, &c.

THE
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PART I

Hsin Ching fu

TEN HEAVENS

THE CATEGORY OF TEN

HEAVEN THE HEAVENS

TABLE OF CONTENTS OF THE CATEGORY OF T' IEN.

[The order of the terms and ideas included in the Category of T' IEN in the original Chinese work, which, as explained in the Introduction, suggested the collection of sentences translated, has not always been exactly observed. The table below will somewhat facilitate reference to particular phrases or illustrations.]

1. T' IEN; its chief meanings.
2. t'ien, in the sense of spirit.
3. t'ien, God.
4. t'ien, God.
5. ts'ang t'ien, Heavens!
6. ch'ing t'ien, God's abode.
7. lao t'ien yeh, Providence.
8. Huang t'ien! Heaven!
9. lao t'ien yeh (see 7.)
10. t'ien, material heaven.
- 11-13. t'ien, a Day, days.
19. pan t'ien, a certain time.
- 20-23. t'ien, a day, days,
24. heaven overhead; God.
25. ascend the skies.
26. heaven's infinite distance.
27. bright blue sky.
28. broad day.
29. sky brightening.
30. the blue-mantled one, (God.)
31. lao t'ien yeh, God.
32. ch'un t'ien, autumn.
33. after cock-crow.
34. to-morrow; day-break.
35. morning lights the windows.
36. four o'clock to-morrow morning.
37. early,—light.
38. light in the east.
39. day-breaking.
40. morning grey.
41. liaison of Capricorn and Lyra, (Milky Way.)
42. roused at sunrise
43. broad day, (morning.)
44. twilight, (evening.)
45. too dark to see, (evening.)
46. too late to get out.
47. too late now.
48. from morning to night-fall.
49. wait till dark.
50. morning and evening vapour.
51. the Milky Way.
52. the Milky Way.
53. clearing up; airing things.
54. clear sky, and bright sun.
55. standing in the sun.
56. Horizon.
57. the Sun.
58. the sun shining down one's throat.
59. no sun in the sky; (nonsense.)
60. borrow lustre.
61. light on a height; (proverb.)
62. ringing clear day.
63. mild sunny day.
64. sun in the west.
65. sun's heat scorching.
66. east red.
67. waterman laying dust.
68. phenomenon on T'ai Shan.
69. sunset gleam.
70. terrible sun.
71. walking in the sun.
- 72-74. back-shade.
75. sun about to set.
76. shade of the willow; (proverb.)
77. pocket sun-dial.
78. sun on meridian.
79. sun never reaches.
80. sun up three rods.
81. set clocks at noon.
82. forenoon and afternoon.
83. past meridian.
84. well past noon.
85. sun getting low.
86. sun down on the hills.
87. sun mounts the wall; (setting.)
88. sky stormy, sun dark.
89. sun's ears.
90. solar eclipse.
91. do; sun's rescue.
92. halo round the sun.
93. the Moon.
94. fine moonlight.
95. moon in the zenith.
96. cloudless moonlight.
97. heart offered to the moon; (proverb.)
98. stroll by moonlight.
99. moon high in the sky.
100. moon dull; light enough.
101. moon waning, stars few.
102. sun overbearing the moon.
103. moon's crescent.
- 104-5. the full moon; mid-autumn day.
106. moon dim and sad.
107. wind-circle round the sun.
108. lunar eclipse.
109. Stars; every star out.
110. stars twinkling incessantly.
111. stars dim.
112. stars in clusters.
113. after cock-crow; stars few.
114. horoscope.
115. propitious stars.
116. North and South Stars.
117. the Seven Stars.
118. Orion and Shang.
119. Hesperus and Lucifer.
120. the star ch'én, or shên.
121. Venus.
122. the moon's satellite.
123. the morning star.
124. the Star of Longevity.
125. the Ruler Star.
126. a Comet.
127. Sagittarius, Hyades.
128. a Meteor;
129. meteor's rapid flight.
130. spell against meteors.
131. sound of a meteor.
132. an Aerolite.
133. stars thick.
134. Cloud; nature and origin.
135. streak of cloud.
136. clouds forming.
- 136a. clouds rising.
137. cloud-like gathering.
138. clouds of odd appearance.
139. clouds overspread the sky.
140. cloudy moon in mid-autumn day.
141. clouds cover the moon.
142. clouds in dense mass.
143. mottled sky.
144. clouds in patches.
145. little appearance of cloud.
146. not a cloud to be seen.
147. sky dark.
148. bad weather lasting.
149. make-believe rainy day.
150. light clouds hurried along.
151. passing cloud (fig.)
152. all clouds gone.
153. pretty clouds soon pass; (proverb.)
154. clouds gone, and mist cleared off.
155. vague outline in the sky.
156. horizon clear.
157. clouds high.
158. cloud and red mist.
159. cloudy sky in time of drought.
160. clouds cleared away.
161. moaning in the clouds.
162. clouds in patches; mackerel sky.
163. heavy clouds boding rain.
164. Mist, formed of the Yin.
165. fog too thick to travel.
166. mist; surprise the enemy.
167. mist collecting at a point.
168. mist at a certain height.
169. mists packed together.
170. fog too thick to steer.
171. column of mist.
172. gossamer in autumn.
173. bright mist at sunset.
174. Thunder, concretion of the Yin and Yang.
175. thunder, by collision of the Yin and Yang.
176. thunder-clap alarms the undutiful child.
177. fame as the roar of thunder.
178. incessant thundering.
179. sharp clap of thunder.
180. thunder dinning to death.
181. thunder striking the innocent.
182. thunder striking the disobedient.
183. thunder in the 8th moon; an omen.
184. Lightning; collision of Yin and Yang.
185. sky still flashing.
186. white and red flash.
187. a friend gone like a flash.
188. ta shan, to flash light; (in hair dressing.)
189. flash of lightning; clap of thunder.
190. flash on the bank of the Yellow River.
191. flash set the child crying.
192. lightning over yonder.
193. dew-lightning.
194. succession of flashes.
195. lightening a little.
196. Rain.
197. rain and no rain.
198. soaking rain.
199. shower of blows.
200. loud thunder but little rain.
201. rain spattering all over.
202. it ought to have rained.
203. rain dripping all night.
204. Scotch mist.
205. fine rain.
206. light shower; come on heavier.
207. dull drizzling day.
208. raining much; incessant showers.
209. thorough wetting in a storm.
210. rain fine as hair.
211. spring rain.
212. thick fine rain.
213. rain dripping; flute sounding.
214. red sky; token.
215. raining bubbles.
216. pouring rain.
217. praying for rain.
218. rain in basins' full.
219. incessant down-pour.
220. rain of many days' duration.
221. more rain than enough.
222. rain flooding the Three Kiang.
223. rain spoiling the roads.
224. rain uninterrupted.
225. weather damp.
226. storm of wind and rain.
227. as much rain as is wanted.
228. rain thoroughly saturating the ground.
229. moistened by a fall of rain.
230. sweet rain, (fig.)
231. rain going to stop?
232. rain has stopped.
233. mass of cloud blown aside.
234. rain gently splashing.
235. many days' bad weather.
236. sky too thick to clear.
237. Rainbow, how produced.
238. pointing at a rainbow.
239. rainbow's variety of hues.
240. rainbow's disappearance.
241. rainbow, kang or chiang.
242. Hail, rain congealed.
243. large hail.
244. hail damaging fruit-trees.
245. hail damaging crops.
246. refuge from a hail-storm.
247. Dew formed of night vapours.
248. heavy fall of dew.
249. dew heaviest in autumn.

250. glitter of morning dew.
 251. dew-drops in the lily's leaf.
 252. dew of heaven ; God's Dew.
 253. profane attempt to catch God's Dew.
 254. White Dew ; an annual term.
 255. Cold Dew ; do do.
 256. Frost.
 257. frost's chilling influence.
 258. Frost's Descent ; an annual term.
 259. Snow.
 260. snow's importance to the wheat crop.
 261. snow in time of epidemics.
 262. snow and jollity.
 262. snow to destroy locusts.
 264. to miss the way in snow.
 265. snow, tufts, flakes.
 266. snow-flakes like feathers.
 267. snow with wind.
 268. rice-core snow.
 269. snow caking and frozen.
 270. snow frozen into masses.
 271. snow and sun.
 272. Sleet.

273. Icicles
 274. do.
 275. icicles like mirrors.
 276. snow frozen on grass.
 267. superficies of ice on snow.
 278. thin coat of ice on snow.
 279. official skating at Peking.
 280. snow melting.
 281. snow completely thawed.
 282. breaking up of cold.
 285. Wind, if produced by the Yang.
 284. whirlwind.
 283. clatter of a gale.
 286. northwest gale.
 287. stormy look of the sky.
 288. chances of storms at sea.
 289. blowing outside.
 290. wind and rain against trade ; (pro-verb.)
 291. wind making dust fly.
 292. blast of snow and sand.
 293. dust blown into a nook.
 294. corpse found in a wind nook.
 295. ugh ! the north wind.
 296. gentle breeze in spring.
 297. slight breeze refreshing.
 298. mild breezes dissipating the cold.

299. warm wind bringing out the peach-blossom.
 300. cool spot in summer.
 301. cool rustling breeze.
 302. breeze cooling the atmosphere.
 303. a foul wind.
 304. wind dead against one ; (proverb.)
 305. dead beat to windward.
 306. wind all round the compass.
 307. head wind in the desert.
 308. wind on the bow.
 309. wind fair from Canton to Hongkong.
 310. southerly monsoon.
 311. north wind blowing hard.
 312. a gusty wind.
 313. an eddying whirlwind, (ram's horn.)
 314. whirlwind sweeping round the dust.
 315. roaring gale ; gentle breeze.
 316. gale darkening the sky with dust.
 317. wind has gone down.
 318. counter-current of wind.
 319. wind went down in the Yang-tzū Chiang.
 320. blowing once in five days ; (pro-verb.)
 321-362. T'ien, Shên, Shang Ti, as terms for the Deity.

THE CATEGORY OF T'IENT,

HEAVEN, THE HEAVENS, &c.

1. The character *t'ien* has three significations. It is used as the chief of the *shên* (gods or spirits); as the sky (or firmament); and as the day.

Obs. 1. *lit.*, to *t'ien* that character belong three modes of explanation; one (*t'ien*) is [that which] acts as, *sc.* means, the most illustrious among the *shên*; one is that meaning [the region] containing the sun, moon, [and stars, that is] the three lights; one is that representing the day. 2. It will be simplest to understand *t'ien* at the end of each of the three last clauses.

2. Under the character *t'ien* in the sense of *shên* (divine, heaven, spirit) we find (*lit.* there is) *t'ien*, heaven, or god; heaven above; dark [blue] heaven; azure heaven; imperial heaven; old heaven; the old lord of heaven, [and other phrases.]

Obs. 1. The two latter, though familiar in form, are in no way irreverent. 2. These are by no means all the combinations in which *t'ien* figures. SEE CLOSE OF THE CATEGORY.

3. You cannot deceive Heaven; you can do nothing that will blind Heaven.

Obs. 1. deceive; *man*, to obscure or hinder the sight of, as by the hand or any screen placed before the eyes of a person: *kuo*, therefore, while grammatically acting as the verb *can*, adds force, in its proper sense of to pass over, etymologically to *man*. 2. *ch'ü*, to go, is also auxiliary to the action of the verb *man*.

4. God above knows for certain the merits of every man.

Lit. Man's good and evil, Heaven above is able to see true.

5. Heavens! what have I done to be so served?

Obs. 1. *lit.*, Dark heaven! dark heaven! why cause me to undergo (*lit.* receive) this sort of oppression? 2. *wei-ch'ü*, *lit.*, means a bending, and is figuratively used for affliction unmerited. Compare our torment from *torqueo*.

6. Do nothing against your conscience; the azure heaven is over head; (there is a God above.)

Obs. 1. *pieh* is a corruption for *pu yao*, choose not, *noli*. 2. *k'uei hsin*, break or diminish the integrity of your heart or conscience, your *liang hsin*, heart of virtue; with which every man is assumed to be naturally endowed.

7. Providence will never fail (desert, or abandon) man.

Lit. The old lord of heaven in any wise will not (*pu k'ên*, *non-vult*), is unwilling to *k'uei* (see 6) fail, *fu*, turn the back on, man.

8. Heaven help me!

Obs. 1. *lit.*, [I] supplicate imperial heaven to protect and succour me! 2. *huang t'ien* is not common: *shên t'ien* is more in use.

9. Every mortal is dependent on divine providence for his subsistence.

Lit. [Whoso] is man, every man,—is *k'ao-cho*, dependent, leaning on, the old lord of heaven to eat his rice,—for the rice he eats.

10. The lighter matter which floated upwards when the world was created became *t'ien*. It contains the sun, moon, and stars; it causes the procession of the four seasons; it produces every thing; it is in fact the master-director of creation.

Obs. 1. Created, *lit.*, at the time *P'an-ku*, (the Chinese Adam) struck apart (*k'ai-p'i* or *p'i-k'ai*) heaven and the earth, (till then in a chaotic state *hun-tun*.) 2. The light matter (*ch'ing ch'i*) up float-ing (*ti*), then (*chiu*) was *t'ien*. 3. contains the sun, &c., *lit.*, the sun, moon, and [other bodies which with these are called] the three lights (*san-kuang*), all are therein (*na-li*.) 4. causes the procession; *lit.*, it is able to carry on (*yün-hsing*) the four seasons. 5. produces; *hua* properly to produce out of nothing, *shêng* to bear as a parent,—the myriad things. 6. in fact, &c. *lit.*, truly it is of creating (*tsao-hua-ti*) the master-manager, or the creating master, &c.

11. There is a daily difference (for better or for worse.)

Lit. One day compared with another [is] not the same.

12. His teacher will be here in a few days.

Lit.—[in] these some days can arrive.

13. It has been raining hard the last few days.

14. He [or I] will be here in a few days.

Obs. Both these sentences may be so rendered; but the second may also mean I shall be *there* (arrive at my destination): the *lai* renders it necessary that the speaker should be then at the place indicated; the *tao* may or may not. The latter sentence may also mean, a few days afterwards he arrived.

15. How many days will it take to get there?

Obs. 1. *lit.*, to arrive there will take (obtain, accomplish) how many days' occupation. 2. *tei=té*; the pronunciation is a Peking peculiarity, in certain contexts. 3. *kung-fu*, work, hence, the time required for it; also leisure.

16. — Will not be more than a day or two going ; or arrived after a day or two's journey. (See 14.)

17. The long months [in the Chinese Calendar] are of thirty days ; the short of twenty-nine.

Obs. 1. *lit.*, [In] every moon the great build [is of] 30 days, &c. 2. *chien* (pronounced here *chin*) to found or establish. The rule referred to is of the highest antiquity.

18. He knew the day before that he had something to do the day after, or, the next day.

Obs. 1. *lit.* He, the head-one, foremost, day, then knew [that on] the number two day there was business for him to go and do. 2. *ch'iu* gives emphasis to the words marking of the time when, he knew the day before, &c. 3. *ch'ü*, to go, merely assists the action of the verb, to do, to set about doing ; it does not here necessarily imply motion to any place.

19. I waited (or have been waiting) for you ever so long, but you did not come.

Obs. 1. *lit.* I waited for you a good half day, &c. 2. *tou*, all, altogether, has nearly the force of nevertheless : with *pu* it is a disjunctive ; all not, but you never, &c.

20. It rained the whole day until night-fall. It rained, or has been raining, the whole day long.

Obs. 1. *i*, or *yi*, *t'ien*, the one the entire day, *tou* entirely, *shih* is it, or it has been, *hsia yü*, raining ; there has been a raining. 2. *chéng* to make, to complete, *chéng tien* the whole day ; *ti* adverbialises both combinations to which it is affixed.

21. ⁽¹⁾ The fire continued all day and all night without stopping. ⁽²⁾ There has been a fire.

Obs. 1. *lit.* ⁽¹⁾ There has been running [to fetch water] ; or, according to some teachers, the water has been running *sc.* away from the fire. 2. a whole day and a whole night has it burned without extinction. ⁽²⁾ [We or they] have encountered 'hui-lu, [a certain demon, or spirit, of fire.]

22. They two fight together every day.

Obs. 1. *lit.*, that and this day by day fight. 2. *ta-chang* is a stronger expression than *ta-chia*. The former is an act of war, or at least committed with weapons.

23. The day's fortunes are no more to be foretold than the weather.

Lit. The heavens (or the sky) have their not-to-be divined (*lit.* fathomed) wind and clouds ; man has his morning's and evening's woe and weal.

24. Be a man's habit of mind good or evil, he cannot conceal it from the Heaven above : sooner or later he will have his deserts.

Obs. 1. habit of mind ; *lit.* [whether] man keep heart [of] good [or] evil, still (*tsai*) he cannot obscure [the sight of] overhead heaven. 2. deserts ; *lit.*, late [or] early—finally (*tsung*) there-will-be (*yu*), that which recompenses. 3. *pao* and *ying*, both mean generally, to respond to ; *ti* may be construed as the relative pronoun ; or, if thing or circumstance be understood after it, as the possessive particle ; a matter or case of recompense. 4. observe the power of *tsai*, again, here construed still ; and *tsung*, finally, which gives force to the sooner or later.

25. You have your plan for mounting the clouds, I have my ladder for ascending the skies.

Obs. A Rowland for an Oliver ; if you have your scheme, I have mine.

26. Don't you know that your parent's goodness is what can no more be fully repaid than the sky can be reached ;—is too infinite ever to be repaid in full.

Lit. Do not you know, (or, reprovingly, you do not know), that your father and mother's goodness is [as] the august heaven without extreme-bound, utterly cannot be repaid in full (recompensed not completely.)

Obs. 1. august, 'hao tien ; 'hao is an epithet solely applied to heaven. 2. *ti* at the close : if thing or matter be understood after it, we have the predicate of *shih* is ; and all the words between *shih* and *ti* are then formed into an attributive of thing, by *ti*, which, of course, may with equal propriety be construed as the relative. 3. to be ever repaid ; *tsung-pu* ; (compare *tou* in 19 ;) utterly, ever not, = never : it would be equally correct to say *tsung pu pao tê ching*. 4. without extreme-bound, infinite, (*wang-chi*), is one of those combinations which are classical rather than colloquial, and are rarely used except in certain set phrases.

27. The clouds and mists have cleared away, and there is a bright blue sky.

Obs. 1. *lit.* the clouds have melted away, the mists are dispersed ; [there is] a bright, bright, blue sky. 2. This is said figuratively of changes for the better ; especially where a good officer succeeds a corrupt one.

28. What, robbing in broad day ? out of the question !

Obs. 1. broad day, *lit.* great blue, white day, to act the robber, how is there this (*i. e.* such) philosophy ? morally, or naturally, how is it possible ? 2. the first four words united by *ti* make, as it were, an adverb. 3. *li* is the rule of nature, hence the phrase may be rendered,—Is it in the nature of things ? Is it reasonable ?

29. It is brightening up ; I think it is going to be fine.

Obs. 1. *lit.* The sky has put forth whiteness ; it is only to be apprehended that it is about to be fine, or clear. 2. the second *hiao*, read *lo*, is merely expletive. 3. *chih p'a*, *lit.* only fear, is here a simple expression of doubt. 4. *shih* [the day] is *yao*, desiring, or about, to be fine.

30. I don't care how much he oppresses, (or what he does to) me ; I shall put up with it all ; God knows the right.

Obs. 1. *ch'i-fu*, to wrong, bully, by words or deeds. 2. *wo tou shou-cho*, I all receive ; *cho* here merely completes the sense of *shou*. 3. God knows, &c ; *tzü*, certainly, *yu* there is, (understand *shén* a spirit or any similar word after *ti*), a spirit, or one, clothed in the blue-mantle [of heaven ;] *k'an-tê-chén* [he] is able to see true ; or, it is a fact, that the blue-mantled one can see the truth.

31. There never was a man who had all his life done no act to benefit himself at the expense of another, that was uncared for by Providence.

Lit. [Where those who] are men, one, i. e. a whole, generation (or life time), do not hurting-man,—benefiting-self—'s things, the old lord of heaven is not [one] that does not take care [of them.]

Obs. *pao yu*, to help to good and protect from harm; *ti* makes it a participle, or it may be construed as a relative: *non est non curans*, or, *non est non curat qui*.

32. It is a melancholy sight, is it not? to see all things in nature decaying as they do in autumn.

Lit. Autumn day, *sc.* time's, appearance (or circumstances,) the myriad things all falling, cause a man looking on to be very sad. Is it not so?

Obs. 1. *tiao*, as in decay to shed, trees their leaves, animals their hair; here compounded with *ling* to fall. 2. *'hao*, very, *pu*, not, is it not? The interrogation is marked by the tone of the voice and the final particle.

33. *'Hei ku-tung* is the time after cock-crow, but before it is light enough to tell a man's eyes from his eye-brows; (to distinguish a man's features.)

Lit. The fowls-cry after,—the heaven still not of a great brightness,—beholding a man there is no distinguishing eye-brow and eye—'s time,—then, or accordingly, is it *'hei ku tung*.

Obs. 1. By the influence of *ti*, all the words preceding it are grouped into attributives of *shih-hou*, time. 2. *'hai* also read *'huan*. 3. *k'an jên* looking at a man [you] *fên-pu-ch'u*, divide not out; farther reinforced by *lai* to come, which follows *mei yen*, eye-brows and eyes, the object of *fên*, to distinguish. 4. *'hei* black, dark; *ku tung* appears to be almost a vulgarism.

34. There is business of importance at office to-morrow, and as one must be there as soon as it is light, we will be up just before day-break, and then we shall get there in time.

Obs. 1. to-morrow; pron. *mi-urh-ko*, or *min-rh-ko*; the *ko* is redundant; in the *yamén* there is important public business; it must be obtained (*obs. tei* as in 15) [that] once light, [one should] then arrive; we at the *hei-ku-tung* time (see 33) will rise, then (*ts'ai*), we shall overtake, (*kan*, pursue—*té*, accomplish, *shang* rising up to, coming up with.) 2. *ts'ai* as *chiu* in many foregoing examples.

35. The windows (*lit.* the window-paper) are all light, and as you have to be at office to take your tour of duty, you should be up and off betimes.

Lit. you must (or are obliged to) ascend to the *ya-mén*, (*chieh*) to take in turn [the duty devolving on you as one of the] *pán*, set or company of employes; (*chiu*,) in that case, accordingly, early a little rise and go.

Obs. 1. *t'ien-urh* pronounced *t'ie-rh*; *pa*, a final particle, something like the English, and there's an end of it, that's all about it. 2. window-paper; paper fitted to the window frame instead of glass.

36. We have to attend a funeral to-morrow morning, and they say the coffin is to be moved about four o'clock, so if we get up just when it is day-break, we shall be in good time.

Obs. 1. *kei*, for, *jên chia*, a person: *kei*, to give, often the sign of the dative case. 2. *sung*, to escort, *pin*, a funeral. 3. *t'ing chien* [we] hear, *shuo*, [men] say, *shih* that it is or will be. 4. *yin shih*, one of the 12 two-hour periods into which the Chinese day is divided; say from 3 to 5 P.M. A propitious period has to be chosen for lifting or stirring the coffin, (*ch'ien huan*.) 5. *'hei ch'ü ch'ü*, much the same as *'hei-ku-tung* (33.) Some write *ch'ü*, *ch'i*, lacquer.

37. He had something to attend to early, and left home the moment it was light.

Obs. 1. *tsao ch'i*, in the morning, the rising time,—not, he early rose. 2. *t'ien* [in] the sky, *kang* just, [one] *chien*, saw the light.

38. Come! there's light in the east, get up and dress yourself and be off to school with you. You won't find the master satisfied, if you are late.

Obs. 1. *shou-shih*, *lit.* to gather in and pick up, to prepare. 2. *hsiao*, by some pron. *hsüeh*. 3. *shang* as in *shang yamén* 34, 35, to go up to, as to place or person entitled to respect: *ch'ü* assists the action of *shang pa*, as in 35. 4. *wan-liao*, in English put conditionally, should you be late; in Chinese, your fact of being late completed (*liao*), you will see (*k'an*) the master will not be according to you (*pu i ni*); his views will not accord with your proceeding, he will be dissatisfied.

39. See! it's day-break. Now there is no time to lose, it's nearly light; we have got a long day's journey before us, and don't let us manage so badly as not to arrive at our destination until after the lamps are lit.

Obs. 1. The sky is *li-ming*, darkness brightened; *pu tsao*, it is not early [our undertaking considered;] *ch'a-pu-to'rh*, differing not much, almost, *yao*, there is about to be light. 2. *chin-urh* (read *chi-rh*) to-day, *ché chan*, this journey, (*chan*, *lit.* a post station) is very great. 3. *pie nung* (also read *lung*) do not handle the matter, manage; *té*, to accomplish, so that it shall be that—do not make us to be so that, [at the time of] *'hei têng*, dark lamps, *hsia'huo*, and blind fire, *sc.* before the lamps are, lit,—*'hai* (also read *'huan*) still, we shall be unable to have arrived. 4. understand *shih-hou* after *ti*, at the time of.

40. What, still at your books? The sky is all grey with light. Take a nap, do; you have other business to-morrow, and you won't have strength for it.

Obs. 1. *mêng-mêng liang-urh*, (pronounced *lian-rh*), indistinctly light. 2. *i-hui-urh* (pron. *'hu-urh*) a turn, a space. 3. *ch'ai-shih*, an errand; *ch'ai* to commission, send, *shih*, business—mostly, if not always, of officials and their employes. 4. *k'an* to see, here scarcely translatable, you will see, it will be seen, it will be, that. 5. *ta-pu-ch'i* [you will] strike not up, *ching-shên* animal spirits, *lai* to come; *ch'i* to rise or to raise, *lai* auxiliary. 6. *ching-shên*, the object of the verb, interposed between *lai* and the rest of the verb.

41. The two stars Capricorn, (*Niu-Lang*,) and Lyra, (*Ch'ih-Nü*) are the patrons (*lit.* progenitors) of agriculture and weaving. The ancients say they were once man and wife, but in process

of time were separated by the River of Heaven (the Milky Way.) On one night in the year only, the 7th of the 7th moon, the magpies make a bridge of their bodies over which they bring them together. Hence the saying that, on the 7th of the 7th moon, *Niu-Lang* has an interview with *Ch'ih-Nü*.

Obs. 1. *chieh-cho* there came as a partition,—*i-tao*, one road, not translated, except by our article; more properly a river of heaven. 2. *tu* only,—*lit.* In the one, *sc.* whole, year only is there the night (*hei hsia*) of the 7th of the 7th moon,—*chung* all, (the multitude, plurality) magpies—*na-shén tzū*, take their bodies, (case of the instrument, with their bodies) *ta-ch'i*,—lay one on the other, *e. g.* like tiles, [and so,] *ch'i* erect, *i-tso*, one building *ch'iao* bridge; (as above *i-tao*;) a bridge, [over which they] *tu t'a lia*, pass the two as by a ferry :—*lia*, a colloquial form of *liang*, two, a pair.

42. What is the meaning of this? Because I happen to be asked out to breakfast, you rouse me up at sun-rise!

Lit. [The meal] to which a person (*jén chia*) invited me is the early meal: the sky being just in the five parts (N.E.W.S. and centre) bright, then you call me to rise: [you] do what?

43. It is broad day and the second signal-gun has been fired, [*sc.* to summon the candidates for degree to the Examination Hall,] and you are still fumbling here. Why! you would miss your drill even if you were at the flag-staff, (*lit.* under the flag-staff, that is on the parade ground)

Obs. 1. fumbling; *mo-ts'eng*, feeling and rubbing. 2. Why—even, &c; *k'o*, possible, *chiu*, then, accordingly, an idiom scarcely to be exactly rendered; its value must vary with the context. 3. The rendezvous of troops to be exercised is round a flag planted on the drill-ground. The expression is used in derision of men, who in their desire to be punctual, come so early that they fall asleep on the ground while waiting for the assembly; hence applied figuratively to any bungler who fails to make use of his opportunities; *e. g.* as we say that a man cannot see a thing under his nose, &c., &c.

44. It was in the twilight, when the sun was setting, and people were all away home to rest, and there were not many in the streets.

Lit. [It was] the sun-descending yellow-dim's (*ti*) time, every man altogether returning (or having returned) to his house resting had gone: the streets-upon, those that walked the way, then were few.

45. It is too dark to see already, and I have not had my dinner. What time will it be before I get to bed?

Obs. 1. too dark; *lit.* the sky is all [so that] *yen fa-la-rh*, the sight is confused. 2. *hai*, still, is compensated by 'already' in the first clause. 3. *nao*, *lit.* noise, worry,—my worry will last till what time, then I shall sleep, eh? But *nao* is often used simply to mark an occurrence, as it were breaking a period of non-activity, and has often, as here, to be merged in translation (see 201, *obs.* 5.) 4. *yen fa-la-rh*; or, *chiang hei* about to be dark; or, *k'uai hei*, soon to be dark.

46. It is too late for you to get out of the city, so you must just make the best of it and spend the night at my house.

Obs. 1. too late, *lit.* the day is late—go out you cannot of the city—accordingly in my house—conveniently, or making a shift—dwell one night—and there is an end of it. 2. *chiang-chiu-cho*, having no other alternative, this being under the circumstances the readiest means at hand.

47. You did not pay attention to your work in the first instance, and now you are sorry for it, but it is too late.

Obs. 1. first instance; *lit.* you at the beginning did business not small heart (careful), this time (now) you after-repent, possibly then late. 2. but, &c., *k'o-chiu*, (see 43, *obs.* 2, also 184, *obs.* 5.)

48. When the damp comes out again in spring, the roads are so muddy that though one is up betimes in the morning and travelling till night-fall, one does not get over more than half one's ground in a journey of 70 or 80 *li*.

Lit. [In] the spring days (or weather), when one encounters (*fan*) the damp, the roads are truly muddy; at (*lit.* from,) blue morning raising-the-body, *sc.* being afoot, and to move beginning (*tsou ch'i*), until evening twilight—'s time,—[of] 70 or 80 *li* of ground, [one] only walks one half.

Obs. *lai* to come *liao* completed, one will have only walked.

49. You can't wait till dark! you must let off the squib behind the door.

Obs. 1. *ti-ti chin-urh*, a squib, *lit.* drops, as it were, scintillations, of gold. 2. *téng-pu-té*, wait-not-can, *hei-liao*, darkness completed;—darkness in the perfect tense,—until it is dark. 3. This is said, figuratively, of or to an impatient person.

50. Before the sun is up in the morning, and after he sets in the evening, you may see a slight vapoury appearance in the sky, like steam.

Obs. 1. Before the sun, &c., *lit.*, early [or] late at the no sun's time, [one] sees in the sky slightly a particle of vapoury matter, resembling the being (*yu*) a body (*i-ku*) of steam belike. 2. mark the double diminutive. 3. *fang-fu*, resembling, *szü-ti*, or *yu-szü-ti*, the being like.

51. The Milky Way has shifted, *lit.* dropped, its point, *sc.* in the heavens; one must put on one's winter clothing.

Obs. 1. The Milky Way, says the teacher, in spring runs from north-east to south-west, and in autumn from north-west to south-east. 2. *mien ao*; *lit.* a cotton [wadded] jacket, or doublet. 3. *jé-ch'i*, steam, hot vapour.

52. The Milky Way is a body of mist (or vapour) that has ascended from the earth to the skies. Its light shines brightly on the earth, and it looks like a river in the heavens.

- Obs. 1. Its light, &c., *t'a na-i-tiê-rh*, &c., *lit.* its that some radiance, its quantum of light. The *i-tiê-rh* is here used, much as we use *some*, *e. g.* he has some ability. It can scarce be rendered idiomatically, 2. light shines, &c.; *chao-yao* is the verb to which *ching-hua* is the nominative; to throw light on, to shine on. 3. it looks; *lit.* [to one] beholding it (*ch'iao-cho*), it resembles (*hsiang*) a heaven-river.
53. It has cleared up (or, it is fine,) and the sun is out; if you have anything that wants airing, bring it out and put it in the sun.
Obs. 1. Wants, *kai*, that deserves, that ought, to be. 2. the proper word for *airing* is *liang*, (see 56;) *shai* is the action of the sun, or to expose to it. (See 55.)
54. Why do you take an umbrella with you on a fine day like this? Are you afraid it will rain?
Obs. 1. *ti*; understand *jih-tzŭ*, after *ti*,—on a day when there is clear sky, and great sun, (*ta jih-t'ou*.) 2. *pa-san* for *i-pa san*, an umbrella. 3. *'huan*, *'han*, or, *'hai*, nevertheless, notwithstanding [these favorable appearances,] do you fear, &c.
55. Don't stand (or go) in the sun for fear it should make you ill.
Obs. 1. In the sun, *lit.*, in the great (or strong) sun's ground,—do not sun yourself, or expose yourself to the sun, fear illness. 2. *p'a*, to fear, might be *k'an*, to see, with equal propriety; (see 65.)
56. When a man has left home to escape calamity, he has no fixed place on the face of the earth.
Obs. 1. Left home; *lit.*, a-going-out-of-his-door-to-escape-difficulty—'s (*ti*) man, [from the] sea's rim to the heaven's verge, (from horizon to horizon,) has no certain place. 2. face of the earth; *ch'ien shan wan shui*, on the thousand hills and the myriad waters, is more common than the *'hai chiao tien yai*. The latter is also read, *'hai ho t'ien ya*.
57. *Jih-t'ou* is *t'ai-yang*, (the sun); he goes forth from the east every morning; at evening he descends in the west, and the sky is then soon dark.
Obs. 1. *t'ien-tien*, daily; *tsao-ch'i*, in the morning. 2. *tao hsia-wan-rh*, on reaching the lower evening, *lit.*, evening lateness. (Cf. Portug. *a tarde*.) 3. soon, &c.; *ch'iu*, then, *i-hui-rh*, *i-hui-rh*, a short time and a short time; shortly, presently.
58. With the sun shining down one's throat, who would venture to lie? (Do you think I would lie face to face with God?)
Obs. 1. *sang-tzŭ yen-rh*, the eye of the throat, the gullet. 2. *'huan*, or *'hai*, still, notwithstanding; its force is given in English by making the first clause pendent.
59. Follow your own counsel; don't put faith in what he says. Why, he would tell you any nonsense.
Obs. 1. your own counsel; *lit.*, you yourself strike, *sc.* make, your opinion (*chu-i*, guiding, or ruling, idea.) 2. don't trust his talk. 3. any nonsense; *lit.* his is there-is-a-sky-without-a-sun-'s (*ti*) incoherent speaking, (*'hun-shuo*), or rigmarole; he would tell you that there is no sun in the heavens.
60. The bald man follows the moon's light to borrow some of her rays.
Obs. 1. follows, *lit.*, following the moon goes. 2. *kuang*, light, rays; *kuang t'ou*, a bald head: the play is on the word *kuang*. 3. The expression means that the person is beholden, or wishes to be, to the superior talents, wealth, &c., of another.
61. A light on a lamp-post eighteen feet high sheds its light to a great distance, but does not illumine what is close to it.
Obs. 1. *ch'ang* = 10 feet; *lit.*, a *ch'ang* and eight [feet]—a one *ch'ang* eight's lamp-post, or stand, shines on [what is] far, not shines on [what is] near. 3. Figuratively used in various ways; of censorious people; of people neglecting their own interests or families, and attending to those of others.
62. This is a fine ringing clear day. The roads are quite dry, and the sun shines brightly into one's room.
Obs. 1. ringing translates *hsiang*, sounding; but, the teachers can assign no good reason for the employment of the word. 2. *tou*, all, altogether, quite. 3. *han shuang*, dry and elastic, not sticky. 4. shines brightly, &c., *lit.*, the sun is able to shine (=shines) the room-within very brightly.
63. In spring-time when there is a bright sun shining, when it does not feel in the least cold, and a gentle breezy air is blowing, people say, 'This is neither too hot or too cold, this is a really mild sunny day': or, 'this is indeed'; or, 'this is,' &c.
Obs. 1. *yu yu*, &c., also is there—that wavy, (*liu-liu*, the ripple of a running-stream,) wind. 2. 'people say,' is not in the text, but *ch'iu shih*, then it is, introduces the remark made, viz. 'to-day is,' &c. 3. *ti* after *pu-lêng-pu-jê*, and after *jih-nuan-fêng-ho*, influences all the words in each of those phrases, which thus become attributive of *t'ien* included in *chin-urh*, in the first clause, and expressed at the end of the second.
64. The sun is well down in the west; he is darting his rays (*lit.* his shadows) through the chinks in the door.
Obs. 1. *p'ien*, to slope, incline to a side—has inclined west. 2. *mên-fêng-rh li*, in (through) the door seams. 3. *tou*, an intensive particle, immediately applying to the *mên-fêng*, all the seams; but acting in fact on *p'ien*; he is well down; he must be, says the teacher, to light them all.
65. When you air the fur dresses in the inner court, don't let the sun get at them, or it will scorch the hide.
Obs. 1. inner court, *yüan-tzŭ*, the uncovered hall or court enclosed in the building; the Roman *impluvium*. 2. Construction; the hall-within being-aired—'s (*liang-ti*),—fur-clothes, do not cause=permit the sun to sun, lest (*k'an*) it sun to burning the *p'i-pan*, *sc.* the cuticle on which the fur grows.

66. The east is all red : watch, and you will see the sun rise.

Obs. 1. *fa*, here neuter, there has issued forth. 2. *yen-ch'ou-cho*, your eyes looking;—*cho* appears to have a double power, partly indicating the mood of the verb, partly the relation of the verb, and its object. So elsewhere. 3. the sun-then-issues-forth-comes-completed; will rise or have risen. Mark the three divisions of time; the east is red, has become red; you are in the act of looking; the sun [will have] appeared : *ch'iu* marks the transition.

67. When I was out to-day, I came across a waterman watering the streets; he did not mind what he was about, and he splashed me all over.

Obs. 1. Out to-day, *lit.*, I to-day having-gone-out-of-doors, unexpectedly—met a bearing-water [man] sprinkling the streets. 2. mind what he was about; *lêng*, cold, *pu-fang*, not protecting, off one's guard; [the waterman] not-minding,—[the water thrown], splashed up (*ch'ien liao*), [off the ground,—making] me one body, my whole body, water-drops. 2. The teachers offer no satisfactory explanation of *lêng pu-fang*; *lêng* may mean indifferent.

68. If you are at the top of the T'ai Mountain, in the prefecture of T'ai-an in the province of Shan Tung, about day-light, and look at the sun, it will seem, at the spot where he rises from the sea, as if, under his influence, its waters were boiling up in great commotion and throwing off a quantity of spray.

Lit. [At] the sky becoming-light—'s time, having-arrived-at Shan Tung[s] T'ai-an Prefecture[s] T'ai, mountain's top-upon, [if one] looks at the sun, it seems as if (*hsiang- -szü-ti*) from the sea-within proceeding forth, [he] had succeeded in boiling up (*chéng-té*) the sea-water [to a] disturbed effervescing [state, so that it] throws up, splashes up (*ch'ien-ch'i*), more or less (*to shao*) water-drops.

69. When it happens, as it often does, that, a short time before the sun sets, his light is seen on a western wall [after having been hid for a certain period]; he is then said to be 'hui-kuang fan-chao, restoring his light, bringing back his rays.

Obs. 1. *wang-wang* constantly; *obs.* also its place in the sentence. 2. *tao chien*, you notwithstanding see, *i. e.* although he has been long hid; *yu*, that there is : *obs.* also the adverbs of time and place preceding the main proposition. 3. *na-chiu*, that then is.

70. Don't walk in that terrible sun! You would find it no child's play if you were to be sun-struck. Beware of a *coup-de-soleil*.

Lit. Do not that venomous fiery sun—'s ground-within go, lest (*k'an*, see 65,) you be heated, *i. e.* struck, (*jo-cho*); *k'o-pu-shih*, can it not be, it would surely be, *wan-urh-ti*, (pron. *wa-rh-ti*), a playing, a joking [matter]; understand *shih*, a matter, after *ti*. Beware (*hsiao-hsin*) of the sun's sunning you (*shai*) blind or dizzy, (*mi-hu*).

71. I have been about in the sun all this time, and I am so hot. What I want now is to find a cool spot under the trees with a nice breeze.

Lit. I in the sun's ground have been walking this half day, and am burned, or sunned, (*shai-té*), very not hot exceedingly?

Obs. 1. *hao*, very, *té-huang* also, very; the latter is an intensive applied to heat, cold, and other things; —*pu*, not, is interrogatively put; also an intensive, but it might be omitted with equal propriety; as it stands, the sense is, 'I have been walking until I am hot, am I not hot indeed?' 2. what I want now, &c., *lit.*, I must succeed in finding (*pi-té*) a tree's shady-coolness (*yin-liang-urh*), (and there) refresh myself (*liang-k'uai liang-k'uai*); *liang* is cool, *k'uai*, lively; cool and pleasant. 3. *t'sai-hao*, then will it be well, reinforces the 'I want to find,' &c.

72. A place is said to be *pei-yin* (in a back shade), where the back wall of a house that fronts the south (*lit.* a right, or straight, house, *chéng-fang*), or where mountains in front, or a large building with high walls, intercept the sun so that he cannot be seen, or is never seen, there.

Obs. 1. 'hou yen *ch'iang*, *lit.*, hinder eaves' wall opposed to *lin chieh ch'iang*, the wall that comes down to the street. 2. 'hai, properly 'huo, with; here, *or*. 3. The construction is—a hinder wall, or a place having hills before it, or a house with high walls, obstructing [one's view so that one] cannot see the sun—(*ti*, as a possessive or relative particle, influences the whole of the foregoing; understand *place*, or *circumstances*, as the nominative to the verb *shih*, to be, immediately following,—is, or are, *pei-yin-rh*, a back shade.

73. The ham and salt duck that some one brought yesterday are things that are likely to be spoiled by the heat. They should be hung up in a back shade.

Obs. 1. The duck is salted in winter; *la* properly means tallow; *la-yüeh* is the last month in the year, so put for winter. 2. *p'a-jo-ti*, fearing heat—will suffer from heat. 3. *ts'ai-hao*, then it will be well, not translated; (see 71.) The sense of it is included in *should*, or *must* (*yao*).

74. Why! the place you live at is as it were in the back-shade of the hills. The sun is never seen there. (see 73. The position of the house is here intended to be disparaged.)

Obs. *lao*, *lit.*, old, a long time, be it ever so long, *chien-pu-chao*, see will one not,—the sun.

75. The sun is said to be *p'ing-hsi* (level with the west, setting) when he has reached the west in his course, but has not yet set.

Lit. The afternoon (*hsia-wu*) sun—[having] in revolution [*chuan*] reached the west region,—yet (*'huan* or 'hai) not yet set—'s (*ti*) time, is called 'the sun (*jih*) is level with the west,' *sc.* sun-set.

Obs. All the words preceding *ti* form the attributive of *shih-hou*.

76. Nan-king has her Shên Wan-san, Pe-king has her old (*lit.* decayed) willow tree. [The thing is as well known as] the name of the man [at one, or] the shade of the tree [at the other.] Who is there that does not know it?

Obs. *Shên* was a millionaire, a benefactor of Nan-king under the Ming Dynasty. The willow is of history; it no longer exists.

77. Turn your pocket-dial to the south and see what time it is; or, See what time it is by your pocket-dial.

Lit. Take (*sc.* with) the day-dial, compare one comparison (*tui-i-tui*.)

Obs. 1. *jih-huei*, the small wooden dial, crossed by a silken thread. 2. *tui*, opposite, to bring opposite to, so to produce a correct result. A correct result is said *tui*, to agree.

78. There is a place behind my house that the sun's rays do not reach. It is only at noon when he is on the meridian that there is a gleam of sunshine there; or, there never is a gleam of sun-shine there except at noon, when, &c.

Obs. 1. *ch'u* excluding, and *fei* not, neutralise each other's negative power. 2. *tang t'ien*, stands before heaven correctly, equally, in the midst.

79. Why, the place you live at is neither more nor less than in the infernal regions; the sun never shines on it.

Obs. 1. *chih*, straightly, simply, just is. 2. *ti-yü*, the earth-prison; prison below the earth; hell. 3. *yung*, eternal, *yüan*, distant; for ever and aye—the sun shines-not-upon-it.

80. The sun is up three rods, and you are still snoozing in the bed-clothes: really this is something more than comfortable.

Obs. 1. *san han*, three rods; the *han* is not a measure; the height indicated is some 40 to 50 feet; the hour, say 8 o'clock. 2. *pei-wo-urh*, the coverlid, (or, generally, bed-clothes)—'nest' 3. *wei-mien*, not to escape, not to be other than, hence; really, truly. 5. *t'ai-shu-fu*, too comfortable—comfort in excess, *i. e.* here, self-indulgence.

81. All the clocks and watches are wrong; wait till noon and set them right; or, at noon they shall be set right.

Obs. 1. *so-yu*, whatsoever these be, followed by *ti*, becomes attributive of *chung*, clocks, and *piao*, watches, 2. *tou*, all, follows the substantive; *pu-chun* do not [accord with the] standard or rule. 3. *shang-wu*, see 82.

82. The day is divided (*lit.*, a day within-side there is division,) into forenoon and afternoon (*lit.* the early half *shang* and the late half *shang*. Noon (*shang-wu*) is when the sun is exactly south.

Obs. 1. *shang-wu*; *shang* is not explained in K'ang Hsi's lexicon otherwise than as *shang* in *shang-wu*. 2. The latter character is the 6th of the 12 proper to the system of Chinese horary calculations.

83. When the sun has passed the meridian, his shadow begins to fall obliquely.

Lit. When the meridian is at an angle, (*wai*) the sun's shadows all a little trifle are aslant.

Obs. 1. meridian=noon; not used in a geometrical sense. 2. *wai* is properly deflection from the perpendicular; but the teachers maintain that the expression could not be used of the sun before noon.

84. The sun is dipping to the west; it is well past noon. *Lit.* the meridian is greatly deviating [from the perpendicular.]

85. The sun is getting low; don't loiter away all your time outside the city, or perhaps you may be shut out.

Obs. 1. *chin-tzū*, a whole [of time], exhaustively, all the time you have; do-not-to-the-exhaustion-of-all-your-time the walls without loiter. 2. *kan*, lest, (as above, see (65,70.) 3. *han*, pursuing, *pu-chin*, you do not enter,—you enter not in time—*ch'eng* the walls—*ch'ü*, go, auxiliary of *chin*, indicating motion from the speaker, who is manifestly outside himself, or he would use *lai* to come, instead of *ch'ü*.

86. I suppose there was a good deal to do to-day? Why, the sun is down on (*lit.* pressing) the hills, and the court has not broken up yet, eh?

Obs. 1. I suppose; *lit.* to-day public business, *ta-kai*, in general terms, or probably; as we say, 'I should think or say;' *hên-to*, very many, *sc.* much. 2. *'hai*, a disjunctive conjunction: *tou*, for all that the sun has pressed the hills, has even pressed, &c.—*'hai*, yet, for all that. 3. broken up, *san*, dispersed, that is, the employes not resident in the *yamên*, the official abode and bureau of a mandarin, have not left it to go home yet.

87. The [setting] sun's rays are mounting the wall, and the little children are looking for their mummies. A common expression of the women at Peking.

Obs. *'hai-urh-mên*, pron. *'hai-rh-mên*, a dissyllable. The saying is in rhyme. 2. *k'ou-tou* a mouth's end, *yü*, saying,—a common expression.

88. See what a stormy appearance the whole sky has, and how sad and sombre the sun looks.

Lit. See the whole sky's wind-matter (windiness), together with (*lien*) the sun's hue, all, or both (*tou*) thus (*ché-mo*) dark and dismal.

Obs. Notwithstanding this construction, the teachers concur in referring the adjectives at the close to the sun only, and reserving the *fêng-ch'i* as the cause of the sun's appearance; nearly as if *lien* were the objective particle *pa* (on which see 92.)

89. The sun is growing a pair of ears:—when two semicircular bodies of light appear, one on either side of the sun, as if they were closing upon him, misfortune will befall the reigning family before long.

Obs. 1. *jih-hua*, the sun letting hang, *sc.* letting fall. 2. *liang pan-ho*, two half-ones, *sc.* half suns—of white radiance=brilliant light. 3. *chia-cho*, closing on, as of a thing between the hands. 4. ere long, *pu-ch'iu*; not long the [one] governing the state-family [will have] *pu-li*, not-luck, =misfortune.

90. The sun and moon revolve in the heavens; when the sun is out and the moon is in, we have day-light; when the moon is out and the sun, is in, there is darkness; when sun and moon coincide, and the moon obscures the sun, we have a solar eclipse [*lit.* a sun-eating.]

Obs. 1. 'hei-chia or 'hei-hsia, darkness, night, (see 93.) 2. hsiang-p'ing, mutually conjoin, combine.
3. sun-eating, viz. by the dragon.

91. When the moon in her course obscures the sun, it is owing to the ascendancy of the YIN (female), and impuissance of the YANG (male principle, of Nature.) Whenever a solar eclipse occurs, therefore, all persons of every degree from the Emperor down have, one and all, to beat gongs and drums, to dispel the shadow of the moon and rescue the sun.

Obs. 1. shuai, ruin, decay, at the point of dissolution. 2. mei-f'eng, every time of meeting, whenever there occurs. 3. every degree, *lit.* from the son of heaven above, down to the hundred surnames—the people, *tou yao*, all must, all have to. 4. the sun, *ché-ko' jih-t'ou*; the, *lit.* this.

92. When the sun was in mid-heaven to-day, the clouds suddenly rose and formed a circle about him. This is said to be a *jih-yün*, a halo, and in two or three days at the farthest there will be rain.

Obs. 1. tang-k'ung, is opposite [the centre of] the vacuum; is in mid-heaven. 2. pa t'ai-yang; pa, to take, marks the object: took the sun and, t'uan-tuan-ti, ring-like, in a circle, wei-chu, encompassed fast: the chu, to stop, does little more than confirm the action of wei. 3. na for na-ko, that. 4. pu-ch'iu, &c., not long, two or three days time, then (*chiu*), it will rain, *lit.* it will be able, competent to ('hui); possibly, and more than probably. This use of 'hui as a future is very common.

93. The moon is the essential brightness of the YIN, (the female principle of nature.) As the light of the night, she illumines every place, and all the world looks up to her with admiration.

Obs. 1. The moon is subtle (*ch'ing*), or essential, brightness. 2. p'u, ubiquitously, chao, she illumines, wan-fang, all, *lit.* a myriad places. 3. t'ien-hsia, in heaven's beneath, viz. the whole world. 4. mei-yu, there is none, pu, [who does] not, yang-wang, look up to her, as the inferior to the superior. mei is properly *mo*, not; these two words are pronounced as here, or, mé-yu, or simply méi. 5. understand jén, man, after ti at the close. There is not-a-not-admir-ing (*ti*)—[her one.]

94. I can go home by myself; I don't want any companion (or escort.) Is one to be afraid of the dark with a fine moon-light like this?

Obs. 1. by myself; tzu-chi-ko-urh; *lit.* self individually (*ko*), or separately, *ko-urh* pron. *ko-rh*. 2. pu-yung, there is no occasion, it is useless that—jén-sung, a person should accompany me. 3. see the force of the disjunctive 'hai; this, or, such a, (*ché-mo*), great moon light, still ('hai) fear dark, eh?

95. [Live while you may!] Take everything on earth, there is nothing to compare to the cup in the hand; in one's whole existence how often is the moon seen in the zenith?

Obs. a proverb in rhyme, meaning, Enjoy the hour, you don't get such a chance every day. *Lit.* of the myriad things none is as the cup in hand: In man's life how often does he see the moon exactly over [his head.]

96. Look! as far as the eye can reach, (*lit.* for a myriad *li*), there is not a cloud [to be seen]; it is a beautiful moon-light night; why not go out for a walk?

97. When I offered her my heart, who could have told me that so bright a moon would rather shed her light on the gutter? The purport of which is, that my heart was inclined towards another person, but that that person had no inclination for me.

Obs. 1. The proverb means, I placed myself at another's disposal, or took a fancy to him, which he did not reciprocate. 2. pén, originally, I for my part; Chiang, like pa in 92, sign of the objective of the verb t'o, to tender:—ming-yüeh bright moon; elsewhere meaning next month. 3. hsiang-t'a, facing another, directed towards another; yu-hsin, I had a feeling, *lit.* a heart, towards him; t'a-wu-hsin, he had none towards me. 4. ché-mo-ko i-szü, such and such a meaning, is the predicate of the verb shih, is; the words, *wo yu-hsin* - - - hsiang-wo, being attributive of i-szü, purport or meaning. *Lit.* This is I-fancy-him-but-he-does-not-fancy-me some such a meaning.

98. It is a very pleasant thing to take a stroll with one's companions, when the wind is still and the moon is bright.

Obs. 1. ta-chia, idiom, for a plurality; two or more; both or all;—huo, a companion;—ta-chia-huo-rh, a whole set of people, a company. 2. yu, to stroll, wan, to play, recreate oneself. 3. chien, for i-chien, the numeral roun, or classifier,—an article; one, or, a, thing.

N.B.—where there is an adjective, it will follow the numeral, or classifier, as in English it does our article.

99. If one starts for a walk with a bright moon like this high in the sky, when the night is still and cool, one can get over a good deal of ground.

Lit. [A person] availing himself of [*ch'en-cho*] this glowing-bright-moon-being-in-the-middle-of-the-vacuum (see 92)—'s (*ti*)—night (*wan-shang*); [when it is] both clean-still, viz., free of people and the noise they make,—and cool;—if he want (*yao*) to walk the road, then (*ts'ai*) he can pursue out the road. Obs. *tao-rh* the object of the verb, *kan*, interposed between the verb and its auxiliary *lai*. The *ch'u* converts *kan*, 'to pursue,' into, 'to overtake;' compare *kan-té-shang*, in 34, 36.

100. Although the moon is dull, she gives light enough to shew the road. One can dispense with a lantern.

Obs. 1. yüeh-shé, *lit.* moon colour: (compare *yün-shé*, 134.) 2. 'huan (or 'hai) chao, still she shines [so that one,] *té-chien*, is enabled to see. 3. k'o-i, it is possible, allowable, *licet*, to not use, *téng-lung*, a lantern.

101. It is near the end of the 5th watch; the moon is waning and the stars are few. There will be light in the east shortly.

Obs. *wu-ching*, the fifth watch; five (*wu*) used instead of the ordinal; so with all the rest but the first, which is spoken of as *ch'i-ching*, or *ting-ching*, when the watches begin, (*ch'i*) or are set, (*ting*):—*k'uai-wan*, quickly to end. (For an ordinal—the cardinal, see 138).

102. When the sun is fairly up, (*lit.* at the time that there is light in the five places,) and his radiance overbears the moon, her light will darken, or wane.

Obs. 1. *wu-fang*, the five places, N.E.S.W. and centre. 2. *yang-huang*, the male, viz., the sun's brightness. 3. *ch'i-chu*; *ch'i* to oppress, as the stronger the weaker; *chu* gives an obstructive force to the verb, as in *tang-chu* (141), and other cases. 4. *an*, dark, to be growing dark, may be *fa-an*, is putting forth darkness. Obs. the nasal prefix to the simple sound, *an*, when in connexion with other syllables.

103. [Moon's crescent.] On the 3d of the month it will be perceived that the larger portion of the moon is dark, and her lesser portion light. The light portion is called the crescent (*lit.* moon-bud, or moon-sprout); [the idea being that] it resembles the first appearance of vegetation in plants.

Obs. 1. *mei-yüeh*, every [lunar] month, on the 3d day, then you see, &c. 2. *to-pan-urh* (pron. *pa-rh*) the more half. 3. *liang-urh-ti*, that which (*ti*) is bright; or understand the word, *pan-urh* after *ti*. 4. *yüeh-ya-urh*, the moon's sprout; compare *crescent*, from the latin *cresco*, to grow. 5. *fang-fu*, like, grass or trees (*ts'ao-mu*=plants) just putting forth buds, or sprouts—looking (*szü-ti*)

104. "When one says *yüeh-urh yüan*, the moon is full, one alludes specially to the 15th of the 8th moon." This is a mere *façon de parler*, for, in fact the moon of the 15th of every month is a full moon. N.B.—*yüeh-urh*, pron. *yüé'-rh*.

Obs. 1. "[That] 'the moon is round' is specially pointing to the 8th moon's 15th [day] said." 2. That (*na*) does not exceed being (*pu-huo-shih*) a sentence [of] common talk. 3. The true (*c'hi-shih*) [is that], every month, always [*tou*] there is [this thing, namely,] it having come to the 15th, the moon is then round. 4. In the last clause take *shih* as the verb substantive impersonal, there is; and the sentence following it, as if the Greek $\alpha\delta$ preceded it; there is the fact that, &c.

105. [Full Moon; special; somewhat as we say Harvest moon]. This is the 15th of the 8th moon, mid-autumn day! One seldom has such fine weather as this [for it]. Tell them to get in some fruit and wine and to have it ready; and to-night when the moon is round and full, our circle shall be as full as hers.

Obs. 1. *chia-chieh*, goodly period; *chieh*, joint of bamboo, section of time. 2. *nan-té*, it is hard to obtain this [sort of] fine weather [at this date.] 3. to get in, *lit.* buy down, buy and bring home. 4. *yü-peí-cho*, preparing [it], *téng*, await [the] by-night-the-moon-becoming-round—'s (*ti*) time. 5. we, (*ta-chia*, see 98), *yüan-ko-yüé'-rh*, will round a moon, will be a circle as round.

106. When the watch was set there was a very fine moon, but in a little time the whole sky was overspread with clouds, which hid the moon and made her all dim and sad, as you see her.

Obs. 1. *man-t'ien tou chang*, &c., [throughout] the whole sky there universally spread, or grew [*chang*.] 2. *pa*, sign of the objective case preceding its verb. [The clouds] took the moon's light, and screening, [made it] thus turbid, [and, the beholder,] melancholy; *'hun* most commonly of water disturbed; *ts'an* is properly the feeling experienced at witnessing that which causes sorrow, &c. 4. *ché-mo*, this, *sc.* fashion, or degree, understood after *ti*,—making *her* this dim and, *ts'an*, sad - - like [fashion.] The verb *té* marks the process; *ché*, obscuring her, *té* obtained, obscured her till she was *'hun*. The sense of *ts'an* allows us to supply the second object, man.

107. I observed just now that a wind-circle had formed itself round the moon. There will most likely be a gale in the course of the next three days.

Obs. 1. I just now saw [that] the moon-light round there had risen a wind-circle. 2. [one can] only fear (*chih-p'a*,=it is probable that,) three days within, then there will be a great wind; *chui*, then, or, accordingly, consequently.

108. When the motions of the earth's globe bring it so exactly opposite the moon, that the light of the moon is hidden by the shadow of the earth, there is said to be a lunar eclipse.

Obs. 1. When the earth's globe, in its turning-movement (*chuan-tung*.) exactly (*kang-kang-urh*, pron. *kang-ka'-rh*) with (*'hai*, otherwise *'ho*.) the moon, is mutually in opposition (*hsiang-tui*.) 2. *chiao*, *lit.* causes, very commonly—caused by; preposition of the instrument before a passive verb, by the earth's shade is obscured. 3. *na*, that, *chui*, accordingly, is a moon-eating, *sc.* lunar eclipse, (see 90.)

109. We have had bad weather for several days running, but to-night every star in the heavens is out. We shall probably have a fine day to-morrow.

Obs. 1. *lien-yin*, &c. There has been a succession of darkness for some days, (see 148.) 2. *i-t'ien* &c., the whole sky's stars have all come out.

110. There is no sight so beautiful as those stars up there, twinkling incessantly.

Lit. The stars' light flashing without cessation, in yonder [place,] moving with irregular (or uncertain) motion [*luan tung*], [is a sight] fair to see, a fair sight,—that has reached the extreme, (*i-chi*.)

111. The night is well on, the moon is fairly set, and you see the stars are dim; it will be daylight before long.

Obs. 1. fairly set, all down, *tou lao-liao*. 2. *tan*, (see 149). 3. *pu ta 'hui-urh*, (pron. *'hu'-rh*.) not a great while.

112. This is a fine night indeed; the whole sky is covered thick with clusters of stars.

Obs. 1. *wan-shang*, the night. To [day's] night truly is there fine weather, (*t'ien-ch'i*, heaven's air or matter); densely, or, closely, (*mi-mi*), and promiscuously, or, interspersedly, (*tsa-tsa*), the whole, *lit.* full, sky is all stars.

113. The time that they (the thieves) broke in was after cock-crow, and a little before day-light; there were still a few stars left in the sky, scattered here and there at long intervals.

Obs. 1. *ta-chin-lai*, forcibly (*ta*), entered. 2. *ti*, understand (*shih-hou*) time after it: "Their forcible entry—'s (*ti*) [time] was cock-crow (*chi-chiao*), thereafter,—the sky soon to be light—'s (*ti*) time." 3. *hsi-hsi*, thinly scattered, *la-la*, hanging one to another like a string of beads; which they would not seem to do if they were thick (*mi-mi tsa-tsa*, see 112): the whole clause stands adverbially; thin-and-string like, there remained (*shêng-liao*), some stars.

114. The duration or brevity of the life of every man that is born into the world, his poverty or his comfort, are all [told] in his horoscope. His lot is decided as soon as he is out of his mother's womb.

Obs. 1. Man born into the world—'s longevity, or shortness of life. 2. poverty; *ch'ung*, ill-fortune as opposed to *t'ung*, passing freely on, success. 3. horoscope, *shêng-ch'en*, birth-time—'s *pa-tzŭ-urh*, eight characters, viz., for year, month, day, hour; each of which will be represented by two characters taken from the ten stems and twelve branches of the horary system. 4. *i-ch'u*, once out of (*niang*) his dam's (*t'ai-pao*) womb, [his lot] is fixed, (*t'ing-chun*), settled exactly; with the certainty of anything that is decided by a gauge or standard, (*chun*).

115. When the state is in the enjoyment of peace, its ruler upright, his ministers virtuous, and the people happy and industrious, harmony so perfect becomes known to heaven, and the appearance of propitious stars and phænomena of good omen is a natural consequence.

Obs. 1. enjoy peace, (*ch'êng-p'ing*), *lit.* receive [Heaven's blessing of] peace. 2. happy and industrious, (*lo-yeh*), rejoicing in their callings. 3. so perfect (*i-t'uan-ho-ch'i*), *lit.* that unity (*i-t'uan*) of concord; *i-t'uan* stands as the attributive of *ho-ch'i*, concord-temper, *q. d. ista integra concordia*. 4. becomes known, (*t'ung*), communicates with. 5. a natural consequence, *lit.* spontaneously, or, absolutely, (*tzŭ-jan*), then, or, accordingly, there are, (*ch'iu yu*). 6. there appear, (*ch'u-hsien*), come out into visibility.

116. The [spirit of the] South Star keeps the record of life, that of the North Star that of death; the object of the worship of the North Star is therefore, in most cases, long life.

Obs. 1. The two constellations referred to are supposed to be inhabited by two spirits, one of whom keeps the book of life, the other that of death. 2. *nan-tou*, the south corn-measure, *pei-tou*, the northern; Charles's Wain. (See 117.) 3. *chu*, to enter in a book or on a document. 4. *so-i*, which because of,=therefore, the men that adore (*pai*) the *pei-tou*, almost (*ch'a-pu-to-rh-ti*), all are praying-for longevity—'s (*ti*), [men].

117. The Seven Stars, Charles's Wain, [is a constellation consisting of] four in the fore part [and] three behind; like a ladle with a handle to it. That is the *pei-tou*.

Obs. 1. *k'o*, the numeral noun of stars, beads, &c. 2. *hsiang*, resembling, a having a handle's ladle, (*ko yu-pa-rh-ti shou-tzŭ*), a ladle with a handle; *yu*, having=with.

118. Orion is a constellation that rises at sunset and sets before day-break, so that it and the constellation Shang never see each other.

Obs. 1. *shên*, in this sense also pron. *ch'en* and *ts'an*. 2. *ti*, at the end; understand star, or constellation, after it, and the three clauses following *shih*, is, take as attributive of this noun:—Orion is a sunset's time coming out,—sky not light then setting,—with (*'hai*, see 108) the *shang-hsing* never meeting - - 's (*ti*) constellation. 3. *chien-mien* to see the face, to meet, have an interview with.

119. As soon as you two meet you are certain to fall out; in short you are Hesperus and Lucifer. (See 120.)

Obs. 1. *lia*, colloquial use of *liang*, two, under certain circumstances. 2. fall out, *pan-tsui*, to mix lips, have an altercation. 3. in short, *chien-chih-ti*, concise-and-straight-ly, speaking to the point. 4. you are certain, (*ch'eng*), you are so made, it is in your nature.

120. The star which rises just at day-break and is called *ch'en*, is the same as the star *shên*. They are two names of the same star.

Obs. 1. the same with that *shên* star one fashion. 2. one star two names.

121. Compared with any other, Venus is a star of extraordinary brightness.

Lit. compared with other stars is beyond a due proportion (*fên*) bright. Obs. 1. *hsing-suh*, commonly a constellation. 2. *fên*, a due share, *wai* beyond. 3. Venus, *Chin Hsing*, the Gold Star.

122. There is a small bright star to be seen every evening by the side of the moon; it is called the Lin Hsing. The popular saying is that the Lin Hsing is in chase of the moon.

Obs. *su-yŭ-rh shuo-ti*, that which the common expression says, *shih* is, &c.

123. The *Liang Hsing* (bright star) is called *Ming Hsing*, as well, and also *Ch'en Hsing*. It is visible every morning at day-break.

Obs. 1. *mei-fêng*, (see 91,) every time [one] meets, whenever [it] occurs, whenever is met day-light's time. 2. then it is visible (*hsien*).

124. [The Star of Longevity]. For as old as you are, you are sounder than we youngsters are. You will live to a hundred for certain. You seem to be a *Lao-shou Hsing*, quite a Star of Longevity.

Obs. 1. *ni-na*, or, *ni-nê*, you, is more respectful than *ni* alone. 2. age; *nien-chi*, years' record,—this so great age having completed. 3. *pi*, compared with us years-light, *sc.* young, men. 4. *'hai*, yet, following *pi*, strengthens the comparison or contrast; are yet, or, for all your great age. 5. *ying-lang*, *lit.* hard and clear, or bright, (see 125). 6. *chiang-lai*, for the time to come, [I, the speaker,] *chun*, measure for certain, (see 114,) confidently predict that you, *'huo-tê-tao*, living-will-succeed-in-reaching—100 years.

125. Though there is rebellion in every direction at the present moment, it is so far lucky, as I hear the astronomers observe, that the *Ti Hsing* is bright. [So long as that is the case,] no danger is to be apprehended to the state.

Obs. 1. rebellion, *fan-luan*, topsy-turvy, great confusion, 2. the astronomers; *t'â-mên*, them, the *huan hsing-ti*, beholding star people; not so depreciating a term as star-gazers with us, 3. *chiang-chiu* remark, observe, either directly, or through a third party. 4. so far lucky—*'hao tsai*, *lit.* there is good in the brightness (*ming-lang*) of the star. 5. The state, *ta-shih*, *lit.* the great estate, the great interest.

126. A comet (*lit.* a broom star) has a head and a tail; the tail pointing (or facing) upwards, the head pointing or facing downwards. Its tail consists of a number of small stars, the radiance of which is shot out to a distance of several feet, like [the train of] a rocket. When this star makes its appearance, disorder in the empire is sure to follow.

Obs. 1. tail, *wei*, so pron. when alone; when joined to *pa*, pron. *i*; *t'ou-wei*, head and tail, both ends, of many things; *i-pa* an animal's tail. 2. points, *ch'ao*, to be in the direction of. 3. a number of, *'hao-hsieh-ko*, a good few—stars. 4. *kuang-mang*, brightness-points; *mang*, the tip of a blade of grass, &c. 5. rocket, *p'en-'huo-t'ung*, puffing-fire tube. 6. disorder, *yao-luan* or *jao-luan*, to stir up, or round, confusedly.

127. Sagittarius rules the wind, and the Hyades the rain.

Obs. 1. *Ch'i*, Sagittarius, and *Pi*, the Hyades, are two of the 28 constellations under which the Chinese month is arranged, and on the day on which each appears, certain consequences are supposed to follow. (Compare our St Swithin.) 2. rules; *chu*, rules or controls.

128. When a star flits suddenly across the heavens, it is called a *liu-hsing* (falling star or meteor), also a *tsei-hsing*, (a thief star); it is considered to be to a certain extent ominous, but not to influence matters of importance. The terms, *liu-hsing* and *fei-hsing*, (flying-star,) are synonymous.

Obs. 1. considered, *suan*, reckoned,—to be, *shao-wei*, a little, *pu-li*, not-luck—'s (*ti*) presage, *chao-t'ou-rh*. 2. influence, *chu*; (see 127, obs. 2.) 3. synonymous; *shih*, are, *ping-hsing*, together going, *pari passu*,—*t'ung-yung*, in-common-used—'s (*ti*) designations, (*ming-mu*, name and class.)

129. A meteor passes the meridian with more than ordinary rapidity: for instance, in the twinkling of an eye it will move from the hundredth meridian to the hundred and tenth, *sc.* ten degrees in a moment.

Obs. more than ordinary, (*fên-wai*, see 121.)

130. If a person lose no time in tying knots in his waist-band, when he sees a shooting star (thief star, *sc.* meteor,) fall, he will neutralize its evil effect.

Obs. 1. If, *yao*, otherwise *jo*:—a man if it be that he, seeing a thief star fly past. 2. lose no time; *kan*, to pursue, *kan-cho*, participle or adverb. 3. *pa*, sign of object, *yao-tai*, his girdle, waist-girdle. 4. *ta-ch'eng*, strikes complete, makes. 5. *szü ho-ta*, dead knots, knots that will not run. 6, then can he neutralize, (*chich-ch'u*,) loosen and put an end to. 7. *pu-hsiang*, the not lucky, the evil.

131. It constantly happens, when you see a meteor falling, that you seem to hear a whiz in the sky, and then it disappears.

Obs. 1. constantly, (*wang-wang*,) one sees a meteor. 2. in the sky above, falling (*ch'ui*,) below. 3. *lai*, auxiliary of *ch'ui*. 4. you seem to hear; *'hao-hsiang*, it much resembles, is much as if, *shua-tê*, there brushed, *i-shêng*, a sound; and then [you] do not see it; it disappears.

132. At Peking, some years ago a star fell from the north-west; it dropped inside the Têh Shêng Gate, and was deposited in a temple, where it has remained ever since. It is longer than it is broad; of a very black colour, and its whole surface is in large cavities.

Obs. 1. some years ago. There was one year [the circumstance that] in, *lit.* on, the north-west, there fell (*ch'ui-hsia* - - *lai*,) a star, (*i-k'o hsing-hsing*); 2. drop, (*tiao*) properly to hang down. 3. ever since, (*tao-ju-chin*,) up to now, still in the temple is it (*fang-cho*,) properly, placed. 4. very black; —*ch'ü* commonly pron. *ch'i*, varnished; each of the colours has a distinctive prefix of this kind. 5. surface, *lit.* the whole body all is holes. If these were small the expression would be *k'u-lung-yen-rh*, eyes of, or eye-like, cavities.

133. Last night the stars were so thick! One took its place by another till there was not a clear spot in the whole sky.

Obs. 1. one took its place, &c. One shouldering another (*ai-cho*, or *'ai-cho*,) came out until (*ch'u-tê*) the full, whole, sky had not a vacant-superfluous (*k'ung-yü*) [place]; no room to spare.

134. Cloud is in fact a vapor (or mist.) It is continually being emitted from the tops of the highest hills. The moment it feels the wind it disperses itself (or is dispersed) in mid air, obscuring the light of the sun or the moon. That is cloud, (*lit.* cloud-hue.) I have also heard it said that there is a tiger that puffs out cloud, but I can't say I ever saw him.

Obs. 1. Emitted, more properly emits itself; *mao* indicates spontaneous action. 2. In mid-air, *pan-hsüan-li*, in the half vacuum, half way in the vacuum between heaven and earth, as it were where a thing suspended would be hanging, (*hsüan*.) 3. *ché-té*, in shading succeeds, shades, the sun and moon, [and causes them] *wu-huang*, not to have light, obscures them. 4. I can't say, &c.; *k'o* modifies the positiveness of the statement; it is scarcely possible to do justice to it in translation.

135. See! There is a very long streak of cloud, like a dragon, in the south-west.

Obs. *t'iao* in the first clause, a streak or strip; in the second, the numeral prefix, or classifier, of dragon.

136. See there are clouds rising (or forming) over yonder.

Obs. *shéng*, to be generated, *ch'i* to rise, *lai* auxiliary of action, or motion.

- 136 a. [Sometimes] on a dry clear day there will a sudden puff of wind, and the clouds rise at all points.

Obs. 1. dry, clear, *lit.* loud ringing, (see 62, and compare our word, crisp.) 2. suddenly, *'hu-jan-chien*, within suddenness [there comes]. 3. *i-chén fēng*, a blast or puff of wind: *chén* can hardly be considered a numeral noun with *fēng*; it must be translated as in the text. 4. at all points, *lit.*, *szü-hsia-li*, the four directions, or places, within.

137. In time of war, infantry and cavalry crowd to one spot, in thousands and tens of thousands, like the gathering of the clouds and the meeting of the mists.

Lit. at the time of sending forth troops, the thousand army and the ten thousand horse crowd to (*chi tao*) one spot, (*lit.* one piece or clod,) as if it were clouds conglomerating (*t'un*), mists assembling.

Obs. *t'un-ping*, means military colonists.

138. In the second and eighth moons you may see clouds of singular appearance, piled one on top of another, and of every possible form.

Obs. 1. *urh-pa-yüeh*, two [and] eight moon. 2. *ch'iao*, curious, possessing properties or characteristics out of the common. 3. *ch'ung*, doubled, or, in layers; *tieh*, reduplicated. 4. *shih-mo*, (pron. *shé-mo*), what=whatever, form, all, or every one, there is (*tou yu*). 5. two and eight, see 101.

139. The sun was shining bright one moment, and the next the clouds had overspread the whole sky.

Lit. Just now the sun was still (*'hai*) letting appear (*lou-cho*) brightness; a moment's interval, (*lit.* leisure,) cloud then [was] spread to filling.

Obs. 1. *'hai*, disjunctive; its force is felt in the second clause. 2. the verb *p'u-man*, is to spread to filling, to spread completely over; *t'ien*, the sky, may be understood as the object after *p'u-man*.

140. If clouds cover the moon on the 15th of the 8th moon, the snow will put out the lamps on the 15th of the 1st moon [of the new year.]

Obs. *ta-téng*, will strike the lamps.

141. It was a fine moon-light night when all of a sudden the clouds covered the moon.

Obs. covered (*tang-chu*), *lit.* obstructed, hindered the way of, blocked up. (See 102, *obs.* 3.)

142. The sky over here is dark and watery looking, while over there there is a clear sky. The clouds have separated and are quite dense on one side, while there are hardly any on the other.

Obs. 1. *ling-tang*, is a metal bell or globule; a horse's neck-bells. *Lit.* This side darkness attains to be water-globule looking (*szü-ti*.) 2. *'huan*, disjunctive; here thus, while there, on the contrary, &c. 3. *ko*, before *ch'ing-t'ien*, redundant. 4. *san-té*, have separated, one side dense (*'hou*), one side sparse (*pao*), *lit.* thin.

143. [A mottled sky.] When the clouds rise all of a sudden on a fine clear day, a cloud from the east, and a cloud from the west, and [in short] from all four quarters of the heavens, without however quite over-spreading the sky, people say the clouds are *'hua-ta* (chequered.)

Obs. 1. *tung-i-k'uai*, &c., east one piece, west one piece. (viz. of cloud), in the four quarters there rise clouds. 2. *k'o-tou*, possibly all, yet, or nevertheless, (*'hai* or *'huan*), not overspreading. 3. *'hua-ta*, *lit.* flower-patch like, an expression applied to any surface on which there are spots of color or dirt, lying regularly or irregularly, but oftener the latter. It may be said of an ill-washed face. Its duplicate, *'hua-hua ta-ta*, may be used, or, *'hua-li 'hua-ta*. (See 264, *obs.* 4.)

144. The clouds to-day are some of them in patches, like the waves of the sea, and some in streaks and flecks, like a pheasant's plumage.

Obs. 1. *yu*, there are [some], *i-p'ien-rh i-p'ien-rh-ti*; nouns doubled in this way are a very common equivalent for what we term the adverb; *q.d.* a-piece-a-piece-like, or a-piece-a-piece-wise. If *yang-tzū*, fashion, way, (= -wise,) be understood, which would quite consist with Chinese idiom, we might regard it as the modal case: so, in Latin, *tessellatim=tessellarum modo*, chequered, or, in dice: —*p'ien-urh*, pron. *pié-rh*. 2. *hsiang*, &c., like water waves looking (*szü-ti*). 3. *yu*, there are [others], *pan-pan*, streak, *tien-tien*, spot—like. 5. *yeh-chi*, *lit.* wild fowl, the pheasant, as opposed to *chia-chi*, the domestic fowl.

145. There has been an excess of dry weather. Were there ever so little an appearance of cloud, we should all be on the *qui vive* for rain.

Obs. 1. *han*, dry, of anything; *han*, parched, specially of the earth: dry days have been (*to*) many; here, too many. 2. *chih-yao*, it is only needful that in the sky (*t'ien-shang*), there should slightly be a particle of cloud. 3. *ta-chia-huo-rh* (see 98) we, all of us, every one, then, (*chui*), would be looking for (*p'an-cho*), the rain falling.

146. It has not rained for a month and more; the crops in the ground are thoroughly burned up, and here we are without a cloud to be seen. When are we to have a dark day again, I wonder!

Obs. 1. *chuang-chia*, lit. the grain on unenclosed lands; *chuang* is land outside a city; *chuang-chia*, a general expression for all grain growing. 2. *tou han-t'ou-liao*, all dried through and through. 3. *hsiang chémo* --- *wu-yün-ti*, is an exclamation, = 'and such-a-myriad-li-and-not-a-cloud [sky]'! 4. *to-tsan*, purely colloquial, when?

147. The sky is dark; look out for rain, and if there is anything outside that it is likely to spoil, bring it in in time.

Obs. 1. *wai-t'ou*; [If] outside there be any rain-fearing thing. 2. *tsao-hsieh-rh*, early somewhat, = in time. 3. *shou-chin-lai*, in-gathering it entering come; *shou*, to collect, take, or put, away a thing; *chin* and *lai* are auxiliaries of motion and direction.

148. We have not seen the sun for more than a fortnight; with bad weather like this, lasting so many days, every thing will be spoiled.

Obs. 1. *lien yin-t'ien*, a succession of dark days, certainly implies continuation of rain, bad weather: *yin-t'ien*, a dull day, may be with or without rain. (See 146, 149.) 2. *t'sai shih*, then it will be [that it, the weather,] *tsao-t'a*, will injure, &c.

149. Overcast as the sky is, the sun is still faintly visible; a day like this is only a make-believe rainy day; it is certain not to rain.

Obs. 1. *chih-chien*, lit. to mind, or see, only, *q.d.* for all the exclusive attention bestowed on the fact, or, for all the exclusiveness of the fact; that there is a full sky's mistiness. 2. *ch'üeh*, nevertheless, there is a little faint or weak (*tan-tan*) sun. 3. *na*, that; such [a day] accordingly is a false *yin-t'ien*. (See 148.) 4. *i-ting*, it is entirely fixed, quite certain, that. 5. *pu-hui*, it will not. (See 92, obs. 4.)

150. The sky is full of light clouds that are being hurried along with the wind.

Lit. The clouds that are floating on the face of the whole sky, following (or, accompanying,) the wind blowing them, gallop along.

151. Oh! you are far too slovenly a fellow! you are the passing cloud and the running stream in every thing, no matter what. You get through it any how, and then you have done with it, (or there's an end of it.)

Obs. 1. *ni ché-ko-jén*, you this man; you, now. 2. *lan-san*, lit. dishevelled, uncombed hair. 3. *i-kuo tsao-rh*, as if it were, *i-hui*, one time, *kuo*, you pass, *tsao-tsao*, carelessly; a figure taken from grass, &c., growing wild. 4. *chui wan-liao*, then [you] have finished it.

152. The rain is over, and the sky is clear: where are all the clouds gone?

153. "Pretty clouds soon pass away"; an expression intimating that man's good fortune seldom lasts any length of time.

Obs. 1. Pretty clouds, *ts'ai-yün*, coloured clouds, easily disperse. 2. *pi-fang*, [expressing,] by comparison, "man's-good-things-with-difficulty-obtain-length—'s (*ti*)," meaning (*i-szü*). 3. *ch'iu*, long in time, *ch'ang*, long in extent; the compound, *ch'iu-ch'ang*, applies only to time.

154. "The clouds are gone and the mist has cleared off," is said when the clear sky and bright sun become visible after a puff of wind on a cloudy day.

Obs. 1. The clouds are (*shou*) in-gathered, taken in, put away, (see 147), and the mists dissipated. 2. Constr. *shih*, is, [when] on a rainy day a puff of wind has by blowing effected that (*kua-té*) there visibly comes forth, appears, (*lou-ch'u - - lai*), the clear sky and bright day. 3. It would be equally correct to place *ch'ing t'ien pai jih*, between *lou-ch'u* and *lai-liao*. 4. *kua-té*, by blowing has attained—all that follows; *lou* is a neuter verb.

155. There is a vague outline of something in motion up in the sky: why! it looks as if a dragon were sucking up the water over there.

Obs. 1. vague outline, &c.; *ying*, shadow, *ch'ao*, indefinite extent, room to move in, free to move, moving. 2. why!; *tao*, is an objective particle, on the contrary, &c., supply here "[it can't be] but, (*tao*), it looks as if, &c.," or some such words. 3. sucking up; *hsi*, to play with, or sport in, might be used instead.

156. The horizon is clear all round; there are only those few light clouds that will be blown away by the first puff of wind.

Obs. 1. the horizon, lit., in the four [parts of the] circumference (*chou-wei*), there is no root or foot, viz., to the clouds. 2. light clouds, &c., lit. all are some few (*hsieh-ko*) floating clouds. 3. one puff of wind, and it will (*chui*, then) blowing disperse them.

157. The clouds are high; the wind will continue to blow.

Obs. 1. will continue, *ch'ui pu tuan*, will blow un-interrupted-ly.

158. At first the clouds and red mist were mingled together; the wind has blown them asunder, and cloud is now cloud, and red mist, red mist.

Obs. 1. at first, *ch'i-ch'u*, commencing first, it was cloud with (*'hai*) red mist (*hsia*, the misty glare of the sun, rising or setting,) joined (*lien*) in one lump. 2. *chiao*, (see 108,) by the wind blowing cut, or, divided (*tuan*,) viz., asunder. (Compare *pu tuan*, not sundered, 157.)

159. From being without rain for so many days, the crops are all dried up, and after looking out so long for a cloudy sky, it is too bad that [just as we have got one] this wind should make a point of blowing away all our clouds again.

Obs. 1. These few days there has not fallen rain; the crops, (*chuang-chia*, see 146.) 2. too bad; *'hao-yung-i*, stands interrogatively, "it was very easy [eh?] to be looking out, &c. 3. make a point of, *lit.* specially, (*p'ien-p'ien-urh*), that this in-opportune wind (*ch'iao-feng*) should again taking the clouds utterly by blowing disperse them. 4. *p'ien*, is to lean in a particular direction; here, specially; as it were, on purpose, 5. *ch'iao*, clever, competent to appear in the nick of time, for good or evil; hence, opportune, or, inopportune.

160. The day *was* overcast, (or gloomy,) but the clouds have been completely cleared away by the steady breeze.

Obs. 1. was, *p'en-lai*, in the first instance, (see 184). 2. by, (*chiao*, see 108, but here either it, or *pa*, the sign of the object, must be merged in construing; by the steady breeze the whole sky—'s clouds have been blown away; or, the steady breeze has blown away, &c.) 3. steady breeze, (*liu-liu*, see 63.)

161. You hear that moaning sound in the clouds, it will rain hard in all probability.

Obs. 1. *'hu lu-'hu lu-ti*, an expression without other purpose than to convey the idea of such a sound as that of rushing wind, water, &c. 2. *yün-mo hsiang*, a noise of stone-grinding in the clouds. 3. *chih-p'a*, (see 107.)

162. What a beautiful sight the sky is when the clouds are in patches clearly defined like a fish's scales; or, What a beautiful sight a mackerel sky is!

Obs. *lit.* In the sky, flake [fashion] distinct, fish-scale-like, clouds are truly fair to see.

163. Clouds are rising dark and heavy on every side; there can be no longer any doubt about its going to rain.

Obs. 1. every side, *lit.* on the four faces, (*szü-mien-urh*.) 2. heavy, *ch'ên-ch'ên*, *q.d.* heavy enough to sink. As a surname read this character *shên*. 3. doubt; *lit.* [does any one] still (*'hai*) fear that it will not rain?—on *p'a*, fear = doubt, see 29.

164. When a great accretion of the YIN has dissolved itself, it becomes *wu-ch'i*, mist, which, as it ascends, darkens the earth and obscures the sky.

Obs. 1. accretion, *lit.* the YIN matter having assembled until it has attained, (*ch'ü té*,) excessive fullness, (*t'ai shêng*), and then,— 2. *san ch'u lai* having dispersed; *ch'u-lai*, auxiliary of the action. 3. *ti* influences all the words between it and *yin ch'i*, and is best taken as the relative,—*yin ch'i* that has assembled, &c. 4. becomes, (*ch'iu*,) then is, *wu ch'i*. 5. ascends; *t'eng-t'eng-ti*, rising-ly, it by screening attains a heaven-obscure,-earth-dark,—'s (*ti*)—[state of things,] understood.

165. The carriage is ready, but there is such a fog outside that there is no seeing an arm's-length; you could not tell a man if you were face to face with him. How the carriage is to travel unless we can see the road, I don't know; I think we had better stop a little and take a snack, and if it is fair about noon, we can make another start.

Obs. 1. ready, but, &c. The conjunction, but, is needed to give full force to the *k'o*, possible, and the particle *ni*, which produces a pause after *hsia wu*. It may not be incorrect to say that *k'o* puts the verb of the first clause in the subjunctive mood, *q. d.* The carriage, be it, is ready; outside, [however], mist is descending, (*ni*!)—aye, so that one cannot see, &c., &c.;—*t'ao* a halter, *t'ao-shang* to harness, *hsieh t'ao*, *chai t'ao*, to unharness. 2. arm's-length; *lit.*, stretch out straight your arm, you not see your palm. 3. tell a man, *lit.* face to face you do not see a man. 4. *ti* here influences both the clauses, *shên shou*, &c., and *tui mien*, &c.; both become attributive of *wu*, the fog, and, as they stand, enforce its intensity; *lit.*, outside descends a fog, arm's length not see hand—face to face not see man—'s (*ti*) [fog,] understood. 5. *ch'iao-pu-chên*, see not true,—when you cannot see which is the road, the carriage can how go? 6. in my opinion, *i wo shuo*, as I say, let us (*tsa-mên*) rest a while *lit.*, a half day. 7. snack, *lit.*, strike sitting a point; *ta ch'ien*, to eat a meal while travelling; *ta tso ch'ien*, to eat before you begin your day's journey. 8. wait till noon, [the day] having become fair, —we will again rise, *sc.* recommence our journey,

166. On a dark misty day like this the enemy over there can't see anything, and are by no means sure to be on the look out; why shouldn't we send a few hundred men and seize their camp while we can?

Obs. 1. *ch'en cho*, (see 99,) having the opportunity of, falling in with,—this mist-descending day of thick darkness; (*'hun-'hun ch'ên-chên-ti*); the attributive following its substantive; or, as in 165, *obs.* 4, preceding a substantive, understood, of kindred meaning to the first one. 2. the enemy, *tsei*, thieves, robbers; any one opposing the Chinese Government in arms is so termed in their articles of war—*yeh wei pi*, also not certainly, are not for certain; *pi pu*, would be, are certain not to be. 3. a few hundred men, *lit.*, soldiers and militia troops; we why not detach some hundred troops. 4. while we can, *ch'iu shih*, according to the existent circumstances. N.B. *ch'iu shih*, responds as it were to *ch'ên-cho*, which affects all the sentence down to *fang pei*, on the look-out;—with the luck to have things so, why not according to that status, &c.? 5. seize, *ch'iang*, possess oneself of by violence, rob. N.B. *ch'iang* could not, as here placed, mean rob, that is pillage, the camp.

167. Observe, all the the mist in the sky is collecting together in a body at that point; it will begin to descend presently.

Obs. 1. collecting, *ning chü*, lit., is congealing. 2. presently, *c'ha-pu-to'rh-ti*, understand *shih-'hou*, time; —in time not much differing, not far distant. 3. *yao*, it will or must, will have to, &c.

168. When the mist has risen to a certain height, and though it is not very dark below, still, if you look up, you can't see through it, in such a case it will rain before long.

Obs. 1. certain height, *kao c'hi chü*, high rising goes. 2. *ch'üeh* and *tao*, both objective, *ch'üeh*, to the first proposition, *tao*, to the second:—[though] the mist has risen, yet (*ch'üeh*) it is not very dark below,=[though] it is not very dark below, yet, (*tao*,) looking, it is too thick to see through. 3. up, (*wang-shang*) up-wards. 4. that, (*na*,)=in such a case, then (*chü*,) there will quickly, soon, be rain,

169. On the other hand, it will not rain when the sky is clear overhead, and the mists are packed together below.

Obs. 1. *ning-chü* (see 167.) 2. on the other hand, (*tao*,); a disjunctive particle; observe how its position in the last clause, and preceded by *na*, emphasises the contrast; *q.d.*, that again. In view of the relation between this sentence and 168, I have rendered it as here.

170. There is such a fog all over the sky, that one can't tell one point of the compass from another. How is one to know where the ship is going?

Obs. 1. point of the compass; lit., there is no distinguishing east, south, west, or north. 2. mark these four words, the object, between the verb, *pi'en-pu-ch'u*, and the auxiliary *lai*. 3. the ship (*ché-ko ch'uan*) this ship, shews that the speaker is on board of her, also that he is speaking in the present tense. 4. The numeral of ships is *chih*, which seems to be preferred with *na*, that, while with *ché*, this, *ko* is preferred, as here.

171. In the spring, a column of mist will rise to the sky of a morning, without any rain however; this is caused by the breath, or essence, of the earth reascending.

Obs. 1. column, &c.; lit., the smoke-mist (*yen-wu*,) supporting, or propping up, (*chang*,) the sky. 2. Understand thing, or circumstance after *ti*, in construction and translate *chang-ti* as a participle;—a spring morning, then (*chü*) there is mist propping heaven's [circumstance.] 3. however; lit., and still (*yu*,) there is not a rain-falling; or, *yu* may be rendered by *although* in the first clause—when, although there is mist—there is no rain. 4. *na*, that then is the earth-essence reascending;—the theory being that in autumn the *ti-ch'i*, earth-matter, is absorbed.

172. About the end of autumn, you may often see in the sky a faint outline as it were of threads of silk, in appearance resembling a spider's web; in the twinkling of an eye it vanishes. This is the *yu-szü* (gossamer?) descending from the sky.

Obs. 1. in the sky, *k'ung chung*; the vacuum within. 2. outline, *ying-ying ch'ao-ch'ao*; (see 155.) 3. as it were; lit., outline-wise—(*ti*,)—there is one line silk, resembling a spider's (*chih-chu*,) net (*wang*). 4. in a twinkling; lit., one turn of the eye, and again (*yu*,) it is not seen. 5. from the sky, *t'ien-shang*, lit. up in the sky;—that is the up-in-the-sky-coming-down—'s (*ti*) wandering silk (*yu-szü*.)

173. When the sun is down on the hills, and the clouds are gilt bright by his rays, there is said to be a *wan-hsia*, (an evening glory, or radiance,) which is more or less a sign of fine weather; familiarly, the evening is said 'to burn fair.'

Obs. 1. the sun,—*lao-yeh-rh*, lit. the old gentleman; presses the hills; *ya*, to press from above. 2. *chiao*, by, as in 108:—gilt by his rays, *chin-huang-'huang-ti*, lit., in a gold glitter's [condition.] 3. more or less: *k'o chiu* modifies the probability: lit., once it is seen, the sky, it is then possible, will be fair. 4. familiarly; lit., that which is said in the common saying is, 'The evening burns fair':—understand *'hua*, talk, after *ti*, as the noun best corresponding to the verb *shuo*, to speak, or say.

174. Thunder is a concretion of the YIN and YANG, formed in the course of the winter; in the second moon of spring it emits sound and agitates the earth's [conceptive] essence, the consequence of which is, that all things are produced. In autumn, in the eighth moon, when all these productions have attained maturity and are gathered in, the thunder, of course, will likewise gather in=cease its sound.

Obs. 1. *i tung t'ien*, one-and-the-same winter's weather, the whole winter through, throughout the winter. 2. concretion; the-yin-and-yang (male and female principles of nature)—congealed-together—'s essence; (*ning-chü*, see 167.) 3. *chén-tung*, causes to vibrate by its rumbling sound. 4. conceptive; the earth is female, (*yin*,) heaven, male, (*yang*). 5. consequence; *so-i*, which-by, where-for,—the myriad things—all creation, come forth into life, or are sent into life. 6. *shou-ch'êng* (see *shou*, 147, obs. 2;)—[man] gathers them, the myriad things, in ripe; more particularly said of grain; *shou-ch'êng*, hence ripeness, harvest, whether the thing be yet ingathered or not. 7. cease; lit. the thunder also, (*yeh*,) in that case, (*chü*,) ought to, will naturally, (*yao*,)—gather in, put away, (*shou*,)=cease, its din.

175. Thunder is the noise produced by the collision of the YIN with the YANG in the air.

Obs. 1. in the air; *pan-hsü-k'ung-li*, in the half (hemispheric) vacuum; (compare 134.) 2. construe *lei*, thunder, *shih*, is, *hsiang*, a sound; by the action of *ti* the whole sentence from *shih* down becomes attributive of *hsiang*. 3. lit. Thunder is the Yin-and-Yang-two-essences,—the-mid-vacuum-within,—cross-attacking, (*chiao-kung*,)—this-[with]-that-colliding, (*pei-tz'ü-chuang*,)—'s (*ti*) sound.

176. When a clap of thunder is heard by an undutiful son, or by a woman who is not dutiful to her husband's parents, it is pretty certain to startle them.

Obs. 1. undutiful son, lit. a constantly not dutiful to his father and mother—'s—(*ti*,) male. 2. or by a woman; or, *'hai*, (see 72;) lit. or that not dutiful to her husband's father, (*kung*,) and mother (*p'o*)—'s (*ti*,) female. 3. hearing it strike thunder (*ta-lei*). 4. pretty certain, *k'o-chiu*, lit. possibly then are startled, terrified (*'huang-liao*). 5. constantly, *su-c'hang*, in the habit of. 6. that, *na*, such and such, any, (see 177.)

177. I have long heard of your great fame, it has pierced my ears like the roar of thunder. This is an expression of compliment to the person you are addressing, on his far-extending reputation.

Obs. 1. pierced, *kuan*, *lit.* has strung my ears, as one strings pearls, cash, &c. 2. this is a-praising-that (*na*=the)-person's-repute-as-far-and-wide-'s (*ti*) talk (*'hua*).

178. Listen to that incessant thundering! (or, how it keeps on thundering.) I am afraid it will be shattering something.

Obs. 1. this-thunder-not-interrupted-'s (*ti*) noise. I only fear it is seeking (*ch'ao-cho*), what it may break. 3. *ch'ao* is an active verb, to seek for; *p'i* to split open, to rive.

179. When a sharp clap of thunder comes on one, one can't help feeling a shock at the noise, whether one will or no.

Obs. 1. comes on one, *lit.* [when] suddenly there has struck; *mêng* indicates fierceness, abruptness; *ku-ting*, means a solitary nail, or it may be written, *ting*, an individual: say, suddenly and singly. The figure is most likely taken from one sudden blow of a hammer. 2. clap of thunder, *chiao-lei*:—*chiao*, well burnt, burned black; here, the sound of a thing so burned, as compared with the dull sound of a thing that is damp. 3. shock; (see *'huang* in 176, obs. 4.) 4. one can't help, *pu yu* is short for *pu-chin-pu-yu*, neither restraining nor permitting; spontaneous, involuntary.

180. When thunder strikes a wicked man or a vicious monster, if it strike a bystander as well, one says he has been *chên-szũ*, dinned to death.

Obs. strikes; *chi* is a literary word, but may be here used; *p'i* (178) is more colloquial. 2. wicked man, *tso-^{ng}-ti-jên*, an evil-doer; vicious monster, *k'uai-wu*, an out-of-the-way animal, *ch'êng ching*, which has been formed intelligent, *sc.* too intelligent, uncanny. 3. bystanders; *lit.* if it be that by the side, (*p'ang-piê-rh*), there be any one (*jên*), [struck,] it is also in one's power, one is also competent (*yeh 'hui*), to call him *chên szũ*; of [the thunder's] noise dead.

181. I hear it said that the person who was struck yesterday by the thunder had never done any harm; which proves that the cause [of his being struck was] no act of his in *this* state of existence. No wonder that people say, thunder will strike through three lives [of the same person.]

Obs. 1. Yesterday by (*chiao*, 109) the thunder struck (*p'i*, 178,) that,=the, man. 2. *ting-chien shuo*, I hear it said, stands parenthetically; *shih*, was. 3. The following five words should be taken together as attributive of man, understood;—was a-not-having-done-injurious (*'huai*)-things-[man]. 4. which proves; *tsu chien-tê*, sufficiently can it be seen. 5. *this* state, (*chên shêng*) as opposed to the past, already gone through;—there was no present life's matter [to cause his death]. 6. three lives,—the theory being that a man dying becomes a brute, and then a man again; or he may figure as man in all three existences.

182. What, so disobedient even to your father and mother! Are you not afraid of being struck by heaven's thunder?

Obs. 1. even, *tou*, enforces the position. 2. to your father, &c.; *lit.* even, (*tou*), in their presence, (*kên-ch'ien*), before them. 3. *ché-mô*, thus, so, *wu-ni*, disobedient, specially of filial disobedience. 4. *nan tao*, it is hard to say, you don't mean to say; a purely interrogative expression responded to, as here, by *pu-ch'eng*, not ended, completed, at the close of the sentence. Each is, however, used independently, *nan tao* without *pu ch'eng*, and *vice-versâ*. 5. struck; you don't mean to say you don't fear heaven will strike [you with] a thunder-stroke, eh?

183. If it does not cease thundering in the 8th moon, the whole country will be overrun.

Obs. 1. cease; *shou*, ingather; (see 174.) 2. overrun, *lit.* the whole country round (*p'ien ti*) all (*tou*) will be robbers, (*tsei*), or outlaws.

184. *Tien*, lightning is the flash emitted on collision between the YIN and YANG; [such collision] with a sound is thunder; but without a sound it is lightning.

Obs. 1. emitted on collision; *lit.*, *t'ien* is the two essences, Yin and Yang, one with the other forcing out—'s (*ti*) fire-flash. 2. two essences, *urh ch'i*, need not be translated; it simply connects the Yin and Yang in the same plurality. 3. force out, *chi ch'u*, is properly applied to the effect produced on a rapid stream by obstructing its way. 4. *yu shêng urh ti*, understand *'huo huang*, flash, after *ti*; or circumstance, collision, &c. 5. *k'o chiu*; a good teacher says that the *k'o* is introduced to emphasise the contrast, and to recal the subject, *q.d.* that is *t'ien*, and not *lei*. Compare 185.

185. It *does* rain a little less, but the sky is still flashing with lightning, (it is still lightening;) it has not done yet in all probability.

Obs. 1. *k'o* with *'huan*, marking distinction or contrast, but not as in 184;—*lit.*, the rain, be it, (*k'o*), has triflingly (*lüh*, also read *liao*, *lio*), lessened a particle. 2. [but] the sky still (*'huan*), flashes. 3. *chih p'a*, see 107.

186. A white flash falls on the heart of man, a red flash on the heart of the devil.

Obs. 1. The saying means that there is mischief in the red, but none in the white. 2. *yao*, impish; supernatural in a bad sense.

187. A friend that is like a flash of lightning. He meets one, and the next moment there is not a sign of him to be seen.

Obs. 1. *lit.* a lightning-like friend; *shan-tien*, it is lightning. 2. *hang chien mien*, we just see each other's faces. 3. and the next moment; *yu*, in the second instance, there is no sign, *lit.* shadow, of him. 4. *liao*; the first may be looked on as the auxiliary of *mei*; the second, read as *lo*, an expletive, or euphonic particle.

188. The expression *ta-shan*, [commonly applied to the flashing of lightning,] is also employed, when women dressing their hair before one glass, use another smaller glass to throw the reflection of the queue on that before them. You may say, Look at her yonder, *ta-shan*, (dressing her back hair.)

Lit. [When] women employing the mirror, combing the head, also taking a small mirror contrariwise reflect that hinder swallow tail, [that] is also called *ta shan*. *Obs.* 1. *shih*, to employ, here = a preposition which we render at, or, before. 2. also take, (*yu na*), one face small glass; *na* acts (like *shih*) as a preposition of the instrument employed. 3. to throw the reflection, *tui chao*, opposingly to reflect. 4. one glass -- another smaller, &c.,—*yu*, besides, *hsiao*, small. 5. swallow-tailed queue, (*yen-i-tzŭ*), worn by Chinese women. 6. one face small glass; *mien*, face is the classifier, or numeral noun, of mirror. 7. also called, *yeh-chiao*; also, = besides its use in the foregoing examples.

189. The flash of lightning certainly made me start; and when this was followed by a clap of thunder, I was frightened beyond measure.

Obs. 1. *kang-ts'ai* does not necessarily mean that the flash had just now been seen, but is rather, just at the moment, viz: that the flash had frightened the speaker,—by a second occurrence (*yu*), he was more frightened. 2. certainly, &c. 1, in the first instance (*pén lai*), then (*chiu*), was startled (*hsia liao*; *hsia* properly an active verb)—a shudder (*i to so*.) 3. when this was followed, &c.; *lit.*, following (*kén cho*), in addition (*yu*), there was a thunder-clap. 4. frightened, &c.: *p'a* is properly a neuter verb, here active; *kéng p'a-té wo*, more frightened me. 5. beyond measure, *liao pu té* in-finite-ly. 6. the flash; *lit.*, there flashed lightning a flash.

190. The year I went up from 'Hang Chou to Peking, I travelled in a carriage and pair. I had got as far as the Yellow River, and was on the dyke, with no house or village within reach, before or behind, when it came on to rain so heavily that I was obliged to feel my way in the dark, and, before I was aware of it, we were on the edge of the dyke. If it had not been for the bright light of a fortunate flash, a moment more and we should have been down in the Yellow River, carriage and all; and then it would have been one wash of the waves, and no more would have been seen of us.

Obs. 1. went up, *chin*, to enter especially of the metropolis; a place of higher from a place of lower degree. 2. carriage and pair; *lit.*, sitting in a carriage of two halters, = two animals (*shéng k'ou*.) 3. *ti*, the earth embankments of a river. 4. on the dyke, (*shang*;) *lit.*, going reached the Yellow River's dyke upon. 5. with no house, &c.; *lit.*, before, not touching, or finding, a village, behind, not - - - - - a house;—house, *tien*, for *k'o-tien*, a guest-house, an inn. 6. the last two clauses from *ch'ien* to *tien-urh*, by the action of *ti*, become attributives of the word *place* understood; at the place so described, it came on to rain. 7. obliged, *lit.* there began to descend great rain; [such that] all I could do (*chih 'hao*, my only resource, *lit.* good, was) feeling (*mo cho*), the dark, to go. 8. aware of it, &c.; *lit.*, not providing against it (*pu fang*), I had reached the embankment's edge:—*obs.* *shang*, was on the edge; scarcely translatable with the rest of the clause rendered as here. 9. If it had not been, &c.: *lit.*, unless luckily (*k'uei*), a bright flash had shone (*chao*), [enabling me] to see (*chien*). 10. a moment more; *hsien-hsieh-urh*, danger within a little, a narrow escape: but it will not do to say, Had it not been for the flash we should have had a narrow escape; the translator must humour the idiom somewhat as I have done; this and the *yao pu* support, do not neutralize each other. 11. down, &c., *lit.*, both carriage and man (*lien - - tai - -*) would have fallen (*tiao - - - ch'ü*), at the river's inside (*tsai - - li*); *q.d.* would falling have gone to [the place] within the river. 12. one wash, &c.; *lit.*, one wave, and then not a shadow or sign.

191. When it was raining yesterday evening, all of a sudden there came a flash of lightning that set the child crying, and then late at night it became feverish. If its illness should prove serious, it will be said that this brought it on; or, where illness under such circumstances proves serious, it is said to have availed itself of an occasion.

Obs. 1. sudden (*méng-jan-chien*); *méng*, *lit.* fierce, abrupt; (see 179, *obs.* 1.); *jan*, adverbial, abrupt-ly; *ch'ien*, within, in the course of; the three words stand as an adverb. 2. the flash, (see 189.) 3. *pa*, sign of the object preceding its verb, (see 130.) 4. set crying, *hsia* frightened, startled, *k'u* to cry. 5. late, *pan yeh li*, about midnight, in the half night. 6. became feverish; *lit.*, then (*chiu*) there came forth (*fa*), inceptively (*ch'i*), or issuing arose, a burning (*shao*). 7. If its illness - - brought it on; *lit.*, If it should be that illness should have (*liao*), become severe, this would then be called "a borrowing of occasion or origin:"—the theory being that all sickness requires some opening or introduction.

192. The sky is dark though not very dark, but it keeps lightening over there in the distance. I suppose there has been rain somewhere or other.

Obs. 1. *k'o* (compare 124, 176, 185,) is partly modificatory of *yin*, dark, and partly disjunctive; *lit.* the sky, it may be admitted (*k'o*), is dark (*yin*), not attaining a depth of darkness (*ch'én*), but - - 2. over there, &c.; afar off in that (*na*) place. 3. I suppose, &c.; (*chih p'a*, compare 107, *obs.* 6.) I apprehend that [the fact] is (*shih*) [that] elsewhere it has rained, or, has been raining, or, has begun to rain.

193. In the third watch about midnight when the sky is full of stars, if a few slight flashes are seen in the horizon, they are only *lu-shui shan*, dew-lightning, and by no means portend rain.

Obs. 1. stars, *hsing-tou*, *lit.*, star measures, bushels; (see 116, *obs.* 2.) 2. understand time after *ti*; at the time that. 3. after slight flashes &c., *lit.*, suddenly on the sky's verge, slightly (*wei-wei-ti*), there have struck three or two flashes, that then is, &c. 4. portends, *lit.*, not at all is it (*ping pu shih*), [the fact] that there must be (*yao*), dark, *sc.* bad, weather.

194. When you see a succession of flashes of lightning, followed by thunder, it is most likely about to strike something.

Obs. 1. *shan* may precede the *lien lien pu tuan*. See the clause appended. 2. followed; *lit.*, behind-side following, [there is] thunder. 3. about to strike; seeking, (see 178.)

195. Though the rain does not come down, it still keeps on lightening a little over there; it is not likely to hold up.

Obs. 1. still (*'han*, *'hai*, or *'huan*), slightly, it *still* over there flashes. 2. likely, *p'a*, I apprehend (see 107); *lit.*, [In] the sky, I apprehend, the clear, or fair, cannot rise or commence; the sky or weather will not become clear.

196. The vapour that ascends from the ground is cloud, (*yün*); that which comes down from the sky is rain (*yü*); it is also called *t'ien-lo shui*, the water that falls from heaven. It enriches the earth with its moisture [enabling it] to produce all things, and is indispensable to the world.

Obs. 1. enriches, (*tzü-jun*); both words mean to moisten, and so to fecundate. 2. enabling it, &c.; cause implied without any word to express it; fecundates the earth (*ti-t'u*) [making it] to bring forth, &c. 3. to produce (*sheng-chang*) to bear and rear, to grow, *act.* 4. indispensable; *lit.*, it is the world's-bounds-upon not can be minus—'s [thing]: world's-bounds-upon, what is in the world, = the world, cannot be without them.

197. When there is no rain, then you keep looking out for rain; when it comes down, without stopping day or night, then you say that there is too much for the ground, and that the crops will be probably ruined by it. Providence itself has a hard task to please you.

Obs. 1. then - - then - - (*yu - - yu - -*). 2. when it comes down (*hsia*); all the words from *'hei-chia*, night, to *tien-urh* (pron. *tié-rh*), form an adverb of time or manner under the influence of the second *ti*; the first *ti* adverbialising the words immediately preceding it; thus, [When] day-and-night-ly-not-stopping-a-drop-like, *hsi'a*, it descends. 3. too much, (*kuo t'ou*); it has over-penetrated [the ground.] 4. crops, (*chuang chia*, see 146;) ruined, *lit.*, by choking or drowning ruined, (*yen 'huai*.) 5. Providence itself; *lit.*, you cause Heaven even a great difficulty to accomplish, (*'hao wei nan*), do hard.

198. Rain coming like this, just as the crops are above the ground, is as it ought to be; every drop of it going into the ground too.

Obs. 1. as it ought to be; (*hao yü*) good, seasonable rain. 2. Every drop; *lit.*, truly, truly, is it every drop into the ground. 4. *chéng*, right, exact, in the first clause, marks the precise time; *chén*, true, in the last, we render by an emphasis. I have added *too* to express this.

199. When a criminal is undergoing examination before an official, and they come to the use of instruments of punishment, as a shower of blows from the rattan descends on his back, you will see one wale after another rise upon it; if he won't speak the truth then, he is a fellow with a robber's constitution indeed.

Obs. 1. before an official; *lit.*, when a questioning officer is examining a *tsei* (see 166) - [who is so dumb that.] 2. it is come to [*tao liao*] the time of moving the [lawful] instruments of punishment, (*tung hsing*). 3. shower of blows; *lit.*, [as] that rattan strip is rain-drop-wise-down-wards- (*wang-hsia*) beating. 4. you will see, &c.; *lit.*, whilst with your eyes you are beholding, [there will be] on his back, one blood-ridge after another:—*tao*, a path, here as the numeral, or classifier, of *hsieh-kang-tzū*, blood-ridge, wale. 5. speak the truth; *lit.*, if he be able (*'hui*) to refuse (*pu k'én*), to truly speak. 6. constitution; *lit.*, verily he is a robber-skin-robber's-bone [one]; *ti*, as usual, collecting *tsei p'i*, &c., into an attributive of a substantive understood.

200. Loud thunder and little rain. This may also be said when a man's temper is passionate; he will explode like thunder about nothing at all, lie on his back and kick for rage, and no one can tell how to set matters right. Then, when he has been angry for a moment, most unexpectedly his burst of passion is over, and there is an end of it.

Obs. 1. about nothing at all; *lit.*, things which cannot be valued (*pu chih-té-ti*) 2. explodes, *pao-tiao*; *pao*, explosive, as a cracker; *tsao*, fierce, as of flame. 3. lies on his back, &c.; is angry to the extent of horse-on-his-back- (*ma-yang*), man-turned-over, (*jén-fan*.) 4. no can tell; *lit.*, [one] does not know what having done, he, [the doer] will then be able to complete the operation, (*chieh-chü*;) *chieh*, to fasten, knit; *chü*, a frame, a board: *chieh-chü*, most commonly used in its borrowed sense of bringing a thing to an end. 5. *nêng-kou*, a Peking colloquialism; *kou* properly means enough. 6. unexpectedly; *lit.*, who would think it, he has been angry a moment (*i-'hui-tzū*), that particle of rage entirely dispersed, (*i-hsiao*), then (*chü*), there is no-thing.

201. I was but a short way from my own door when it came on to rain, and the drops that fell in the few paces [that I had to go] spattered me all over.

Obs. 1. short way; *lit.*, I [should have] soon (*'kuai*) arrived at.. 2. my own door; *chia*, house, not preceded by a pronoun, the house of the speaker. 3. it came on to rain; (*hsia ch'ü*), to descend there began rain to come; *obs.* the verb, then the subject, then the verb's auxiliaries. 4. the drops that fell; *lit.*, it dripped, some paces, and in consequence [*chü*], — 5. spotted, me all over; *lit.*, occasioned me a whole person's water-drops; *nao* indicates the sudden occurrence of what is improper or inconvenient; it is here, as elsewhere, not conveniently translatable, and must be taken as *causing* the inconvenience stated in the context.

202. By the look of the sky we ought to have had rain to-day; after a shower of large drops, however, that did not even wet the surface of the ground, it all passed away.

Obs. 1. by the look; *lit.*, beholding *this* sky, = the sky to-day. 2. however; *lit.*, who could have known that (*shui chih tao*); these words have no greater power than such a disjunctive as *but*, *however*, &c. 3. after a shower; *lit.*, there having fallen a shower of large drops, still (*'hai*) not having wet (*shih kuo*), the earth's skin. 4. passed away; *lit.*, then again (*yu*) it passed away. 5. *'hai* and *yu* support each other, as *although* and *yet*; *yu* also marks a subsequent period of time; it did not even wet, and, without even wetting, then, (*yu*), it was gone.

203. When one hears the water drip, drip, from the eaves of the roof a whole night long without stopping, although it be not a very heavy rain, there is a prospect of its continuing for many days.

Obs. 1. *lit.*, In the night although there be not any (*shên-mo*, read *shé mo*, or *shém-mo*) great rain. 2. [if one] hears that (*na* = the) house-eaves-upon-'s water. 3. drip, drip, (*ti-ta*) *ti* to drip; *ta* is added for the sound's sake; its proper meaning gives it no place in the combination:—*ho* can, shews that the speaker is stating a case hypothetically; this authorises our commencing the text with When, or, If. 4. a prospect; *lit.*, looking at the circumstances (*hwang-ching*), [one infers that] there must occur (*yao nao*, see 201,) a succession of dark = rainy days; (on *yin*, see 148.)

204. They may call it, or though it be a Scotch mist, I am happy to say I could bear it dripping the whole night long without intermission.

Obs. 1. The speaker is anxious for heavy rain. 2. Scotch mist, (*mêng-sung-yü*); *mêng* faint, indistinct; *sung*, wispy, like hair, or silk, not pressed down:—*lit.*, though it be said that it be a, &c., 3. *'hao tsai*, (see 125,) there is good in the fact that --- 4. I could hear it; *lit.*, there was (*shih*,) a-dropping-all-night-long-not-pausing sound. 5. *you* supports *i yeh*, but also acts upon the negative as in 19; it never stopped all night.

205. It is seldom one gets a fine rain like this; not at all heavy either. Why should not we put out those flower-pots and let [the flowers] get a little of it to refresh them.

Obs. 1. seldom; *lit.*, it is hard to obtain this delicate, or subtle, rain. 2. not - - either; *lit.*, also it is not great or heavy. 3. those flower-pots; *pa*, index of the object preceding its verb; not to be translated. *tsa mên*, we, our; a peculiarity (I believe) of northern mandarin; *lit.*, why not our those some flower-pots move out (*pan ch'u*); *lai* is purely auxiliary of action or motion. 4. let them get a little; *lün i lün* (properly *lün*, to wet or duck,) get a ducking. 5. refresh them, *lit.* cause them to increase (*chang-chang*,) their animal spirits, (*ching-shên*). 6. *you* *'hao* and it will all, or also, be well, not translated; it merely completes the sentence, as an expletive. We should probably add, Eh?

206. Take a turn up the street now while this light shower lasts, and buy what things we shall want this evening before it comes on heavier. You won't be able to go out at all then.

Obs. 1. *lit.*, Availing yourself of this light shower, (*chê chên mêng-mêng-ti hsi yü*; see 204, obs. 2.) 2. take a turn, *lit.*, ascend one turn, or tour, (*i-t'ang*,) the street. 3. want this evening; *pa*, index of the object, see 205. obs. 3:—in the evening to be used things all buy;—*liao lai*, completes the action of buying, and throws the verb into the future tense of the conditional mood; *qua cum emperis* - - you will have avoided (*shêng té*,) being late a little. 4. at all then; *lit.*, if there falls a great rain, in that case, (*yu*,) out you cannot go; or, you will be even more (*yu*) unable to go than now.

207. On a dull drizzling day, let a man who has wherewithal, invite a couple of congenial spirits [to his house,] and up in his snuggery they will have their game of chess and their chat; and they will take their bite or sup of something, as they feel inclined, without care or anxiety. There is some comfort and enjoyment in such a state of things as that.

Obs. 1. The whole sentence from *yin-yin-ti*, down to *wu-yu-wu-lü-ti*, is pendent: where a rich man asks two friends, &c., then, in that case, (*ts'ai*,) there is (*shih*,) comfort (*shu-fu*,) and enjoyment of happiness. 2. drizzling day; *lit.*, on a dull day, when there is a drizzling rain. 3. wherewithal; *lit.*, a possessing cash man, (*yu-ch'ien*). 4. two congenial; *lia* for *liang*, two; *tui-chin-urh-ti*, of corresponding nerve friends; read it *tui-chi-rh-ti*. 5. snuggery; in his little upstairs-room (*lou*). 6. chess; set down a chess [man], (*hsia-ch'i*,) play chess. 7. as they feel inclined; at pleasure, (*sui-pien*,) eat a little something, drink a little wine, no sorrow, no apprehension.

208. It is raining too much; I wish it would stop and have done with it. These incessant showers quite dispirit one.

Obs. 1. I wish; *chu-liao pa!* The *pa*, in fact, gives rather an imperative than an optative tone to the verb; *q d.*, Let it stop, now. 2. dispirited; *lit.*, [with this] constant, or uniform, (*i*,) shower-shower falling, [one is] very sorrowful of heart. 3. observe the power of *ti* on the words preceding; the whole clause becomes pendent; *hsiao* being rendered as a participle.

209. I was walking in the street, when a storm came on and made me so wet I looked like a soused chicken.

Obs. 1. storm, *lit.*, a (*i-chên*, see 205, obs. 3,) coarse wind and fierce rain. 2. made me wet; *pa* marks the object preceding the verb; *lit.*, me ducked (*lün*, see 205,) a water chicken belike. 3. *shui-chi-urh* does not mean water-fowl, but is elliptically put for *shui-lao-ch'u-lai-ti-chi*, a fowl dragged out of the water. Water-fowl in their wild state are *shui-ch'in*.

210. Rain like this, fine as hair, will do no good though it fall for ten days. There is nothing after all like a regular down-pour, followed by fine weather. That is of some use to the crops. For *hsi yü ju mao*, you may also say *niu-mao yü*, cow's-hair rain, or, *niu-mao hsi yü*, rain as fine as cow-hair.

Obs. 1. like this, *hsiang*; understand *yü*, rain, before it; rain like this one sort, (*i-tsung*, properly *chung*,) of fine rain, *sc.* rain fine as hair. 2. *ti*, to be taken with *ju-mao*, being, or which is fine as hair. 3. though it fall; *lit.*, then, in that case, (*chiu*,) falling ten days, still (*yeh*,) it does not hit utility. 4. after all, (*tao*,) a disjunctive = our, Well! after all, &c. It is used colloquially in common with (*tao*,) to upset, to turn the reverse way. See Premare, Art. 2, para. 13, § 5. 5. down-pour; *lit.*, very greatly, (obs. the action of *ti*, adverbialising the adjective repeated, = *jan*, in the written style,)—very greatly a shower, [and] following it then to be fair. 6. that is of use; *lit.*, then (*ts'ai*) to (*yü*,) the crops there is advantage. 7. *yeh*, also, even, emphasises the *hsia shih tien*, falling even ten days.

211. In spring time the peach blossoms are red, and the willows green enough of themselves; and if they just get wet by a good shower of fine rain, their colours come out even more delicately than before.

Obs. 1. spring time; compare 32. 2. enough of themselves; *lit.*, the spring tide in fact, or of itself, (*pén.*) is the peach red and willow green—'s (*ti*) time. 3. and if they just, &c.; *lit.*, if in addition there happen (*yu-yü-cho*) or, if in addition they encounter, this, (*ché* = a) thickly falling (*fén-fén-ti*) fine rain. 4. colours come out, *lit.*, one ducking, and more are they enabled to show, (*hsien-té*) colours delicate: after one ducking, more is it apparent that their colours are delicate. 5. *liao*, the teachers say, is merely euphonic.

212. A Bannerman, with his rice from the Government Store and his pay from the Treasury, wants neither food or clothing. If there comes one of these days of thick fine rain, he will put on his waterproof clothes and hat, and be off to the river side with his rod; and when he has taken two or three fish, he will carry them home and eat them with his wine. With such independence of the weather as this, why, the gods are not better off.

Obs. 1. Banner-man, *ch'i-jén*, one enrolled under one of the Eight Banners; *obs. ti*, collecting both the foregoing clauses into attributives of *ch'i-jén*. 2. wants neither, &c.; not deficient in food, not minus clothing. 3. there comes on; *lit.*, meeting a (*ho*) thick fine rain (211, *obs. 3*). 4. puts on; *p'ei*, rather of clothes which do not button, a cloak, &c.; *tai*, specially of what goes on the head, *obs. shang*, following both = our *on*. 5. waterproof, *so-i*, clothes of palmetto; *ts'ao-mao-urh*, his mat-hat, hat of rushes; *obs. chien*, numeral of *so-i*; *ting*, of *mao*. 6. off-with; *lit.*, taking a (*i-hên*) fish-rod goes the river side upon (*shang*, see 190). 7. when he has taken, &c., *té-shang*; *shang* indicating attainment of an object pursued, see 34-36; having taken two or three, (*obs. tiao* numeral of fish,) live fish, he returns home, and taking, (*na* = *pa*, 191, *obs. 3*.) them, mates, or associates, them with his wine, (*p'ei-chiu*). 8. independence of the weather; *lit.*, beholding = if one behold that rain-condition, which is (*ti*) without sorrow or care, then is it (*shih*) that the spirits, or fairies, are not past [such a state] as this; are no better off.

213. Last night there was a light rain falling. I could not sleep, and in the distance I could hear the sound of a flute, accompanying the dripping of the rain. It made me quite melancholy to listen to its notes as they rose and fell.

Obs. 1. accompanying, *tui-cho*; corresponding with, answering to. 2. It made me melancholy, &c.; *lit.*, as being blown it attained (*ch'ui-té*) = as it was blown—[now] plaintively, [and now] loudly, (*yu-yu-yang-yang-ti*)—hearing it [I felt] sad (*ch'i-liang*), exceedingly (*té-hên*). 3. flute, *ti-tzû*; of bamboo. 4. the dripping; *lit.*, that small rain's sound. 5. exceedingly, (*té-hên*) attaining excess.

214. A red sky, in the morning, betokens rain; in the evening, fair weather.

Obs. 1. red sky, &c., *lit.*, in the morning [if the sky] burns [it will be] dark; (*yin*, see 148); in the evening if it burns, it will be clear. 2. *hsia*, the red glow of the sky, (see 158,) may be used instead of *shao*.

215. The expression *hsia yü mao p'ao-rh*, it is raining so as to bring out the bubbles, is employed when the water comes down faster than it can run off, and wherever there is any lying, bubbles break out all over it. When this happens there is sure to be rain for several days together, it is certain not to hold up for a time.

Obs. 1. bring out the bubbles: *mao*, indicates abrupt, precipitate action; *lit.* there falls rain, there burst out bubbles. 2. is employed, &c., *shih*, is, the foregoing *is*—the state of things described in the words following, down to *ch'i-liao p'ao-rh*, which form the predicate of *shih*. 3. faster -- run off, &c.; the comparison is effected by a contrast, *lit.* the rain falls much, the water runs with not [enough] speed, (*pu-chi*), not hastily; or, suggests a teacher, *pu-chi*, not reaching, does not succeed in running off. 4. wherever -- is lying; *lit.* every-place [s] kept-stay-ing (*ts'un-chu-ti*) water [s] face-on. 5. all over it, &c.; all, (*tau*), the water's face-on all, = all over its face,—individually, or here one there one, (*i-ko-ko-ti*) there arise bubbles. 6. when this, &c.; *na*, that is—all that follows, collected by *ti* at the close into an attributive of *kuang-ching*, a state of things, or other like word, understood; that is [a] must-be-successive-days'-rain,—one-while-assuredly-cannot-be-fair—'s (*ti*) state of things.

216. There is no duty of any great importance to be done in the Yamên (see 86, *obs. 3*.) to-day. Any business there is may just as well lie over. Out of doors, you see, it is pouring rain. We won't say that a man can't walk; if one were in a carriage, the animals would get so wet that they would find some trouble in getting along. You may otherwise say that it rains *p'iao-p'ao*, in bucketsful.

Obs. 1. duty, *ch'ai-shih*, see 40, *obs. 3*. 2. as well lie over; *lit.* [what business there be] it is only well to put it down, (or by, *ko-hsia*), and that is all about it, (*pa*). 3. out of doors, &c.; *lit.*, do you look, outside there is heavy rain, *p'ang-t'o*-like; the *ti* adverbialises *p'ang-t'o*, which is a classical term, found first in the Book of Odes, the commentary on which intimates that it means a dropping of water as from a net that is raised. 4. even if, &c.; *ch'iu-shih*, thus it is, is made disjunctive by the context:—Do not say a man can't walk; [it is yet worse:] *thus* it is, [that were one] sitting in a carriage, &c. 5. the animals would get so wet; *lit.* those beasts, bedrenched (*lün-cho*, see 205, *obs. 4*.) would also be (*yeh-shih*) with difficulty going. 6. buckets-ful; *p'iao*, is a calabash, of which one half is used as a water-scoop; *p'ao* is to throw water.

217. Yesterday there was some idea of praying for rain, whereupon to day, contrary to all expectation, it has begun to rain. If the crops are suffering from drought, a fine rain like this will set them up again. It is certainly a grand piece of good fortune both for the Emperor and the people.

Obs. 1. some idea &c.; *lit.*, just as there was yesterday a praying-for-rain's murmur, or whisper, (*shêng-ch'i*) a sound, of consultation particularly; hardly applied to what falls from single individuals, unless officials. 2. whereupon, &c.; the action of *ts'ai* in the foregoing clause is felt in this; *ch'iu*, accord-

ingly, responds to it; that fact was *just* established, when, *in relation* to it, came another. In the Chinese here the latter is in the present tense, which embarrasses the translation. 3. contrary to expectation, &c.; *chü-jan-ti*, a combination not to be analysed, but explained to indicate or emphasise a consummation disappointing anticipations implied in a clause immediately preceding. 4. suffering from drought; *lit.*, the crops possibly are (*k'o shih*), perceiving, sensible of, drought, (*chiao-cho kan*); the fact of, (*yu*, there being,) this kind of good rain is well able (*tsu k'o-i*), to redeem or recover them. In this, *yu* is almost redundant. *obs.* particularly how the three auxiliaries complete the action of the verb *chü*, to save; *g.d.* succeed (*té*), in bringing them in safety past (*kuo*) their danger; the sense of *lai*, to come, will be included in *bringing*. 5. certainly -- good fortune, &c.; *lit.*, this indeed, or positively, (*yüan*), is the Emperor's infinite felicity (*hung fu*); the people's good luck; *pai-hsing*, or *po-hsing*, the hundred surnames, the people's—*tsao-hua*, *lit.* creation; = when the two influences combined to create the people, their liability to this good fortune was implanted in them.

218. Never was there such a rain as this seen before; [it comes down] as if a basin had been upset. It can't get through the kennels fast enough. Before long all the level ground will have three feet of water upon it.

Obs. 1. Never before; *tsung*, from [the past] *lai*, to [the present], *mei chien* [one] has not seen. 2. basin, &c.; *lit.*, same as upset basin one fashion. 3. kennels, &c.; *lit.*, each place's gutter's eyes all leak not fast [enough]; (*hsieh-pu-chi*; see 215, 4.) 4. before long, &c. (see 15, *obs.* 3.); not a great while, then the level ground [will be] deep three feet.

219. For more than a fortnight there has not been a day without an incessant down-pour. With such continued excess of rain as this, there is no drying anything. Everything will be spoiled.

Obs. 1. incessant down-pour, &c.; there has not been a day on which there was not water continuous as a cord with a strain on it, (*la-la-ti*); *la* is to pull. 2. with such a continued excess, &c.; *lit.*, such as this fashion's continued (*lien*) dark rain (*yin yü*); *yin* as in 148. 3. no drying --- spoiled, &c.; *lit.*, be a thing what it may, (*shên-mo*, pron. *shên-mo*), still can not one expose it to the sun, (*shai*); consequently (*ts'ai*) there is a spoiling of things: — *tsao-t'a*, to spoil or injure persons or things.

220. It is hard work for a poor wretch to live when he comes in for a heavy rain of several days' duration; add to this that he has no fuel on his hearth, no rice in his pot, and not a cash about him!

Obs. 1. The whole order is transposed in the translation, in which, moreover, the proposition is made *hypothetical*; this is justified by the meaning of the text considered in its integrity, but the sentence in fact consists of three *categorical* propositions:—The wretch meets rain; besides he has no fuel, rice, or money; that is a life hard to live. 2. wretch; *han-ku*, cold and suffering, *jên-chia-urh* person. 3. comes in for, &c.; *lit.*, comes up with (*kan-shang*) successive and excessive rain (*lien-yin-yü*); the character *yin* here used, it will be seen is compounded of *yü*, rain, and *yin*, lust; (See 224, *obs.* 3.) 4. add to this; *lit.*, farther (*tsai*), add on top, super-add, (*chia shang*), that in his stove there is no fuel; in his pot, (*kuo*, specially a rice-pot,) no rice; in his hand, no money (*ch'ien*, copper cash = money in general.) 5. hard work, &c.; *lit.*, that then (*na ts'ai*) is hard to pass, or endure: *not*—*kuo jih-tzú*, to pass one's days' = to get a living.

221. There really has been more rain than enough these last few days. If it clears up soon, there may be still some hope for the harvest; but if we have any more drenching rain such as this, it will probably ruin it beyond redemption.

Obs. 1. really; *pên-lai*, *lit.*, originally; *pên*, the original simple fact, without addition; compare *ἀπλῶς*, *ἀπλῶς*. 2. soon; *lit.*, if there be speedily (*kan-chin-ti*, with the speed of a hot pursuit) a clearing up. 3. harvest, *nien-ch'êng-urh*, the year's completion; (see 245, *obs.* 1, 5);—the harvest still has some fractions hope, (*chi-fen chih-wang*.) 4. but if; *lit.*, if again [there be] such rain drenching-ly, (*lün-lün-ti* see 205, *obs.* 4,) not stopping,— 5. it will probably, &c.; *lit.*, that probably then (*k'o chiu*, see 43 *obs.* 2,) [will be a] there-is-no-rescue [case].— 6. The *liao*, in both cases seems little more than euphonic; the *urh* makes a substantive of the verb *chiu*, to rescue.

222. With the vast quantity of rain that fell at the commencement of the year, the three Kiang (pron. *chiang*), Provinces were flooded of course. No wonder food is so dear.

Obs. 1. Take the first clause containing the cause as pendent;—[there being a rain-water-over-much—'s year-commencement, *lit.*, year-head. 2. the three Kiang, viz., Kiang Si, An Hwai, and Kiang Su; the first is washed by the Yang-Tsz' Kiang; the two last, which once formed the single province of Kiang Nan, are both traversed by the same river. The three together are known as the government-general of the Liang Kiang. 3. of course, &c.; *lit.*, the three-Kiang country was necessarily and for certain.— 4. no wonder, &c.; *lit.*, wonder [one] can not that food (*liang-shih*, grain-food, much as we should speak of bread,) [should be] thus dear.

223. The heavy rain has made the roads very bad for the last two days, and the price of everything, fuel, rice, and vegetables, has gone up. No one supposed the rain would last so long. Had I thought so, I should have made my purchases before hand, and then I should have saved my money. Eh?

Obs. 1. roads bad; *lit.*, not good to travel on. 2. price of every thing; *lit.*, fuel, rice, vegetables, (*ts'ai shu*; *ts'ai*, alone, includes all eatables;)—all have lengthened their price. 3. No one supposed, &c.; *lit.*, thinking, [one] did not reach [the fact that there would] be (*yu*), this long-time's rain. 4. Had I thought so; *lit.*, if [I had] known, [and] early a little bought in, *lit.*, down, (see 105, *obs.* 3.) 5. saved --- eh? *lit.*, [should I] not have spared several (*hao hsieh-ko*, *lit.*, a good few) cash, eh?

224. A rain is held to be *lien yin yü*, incessant, when, after having once made a beginning, it takes a breath and then you have another shower, (or fall,) and so on, without any interruption for any length of time. You will also find such an expression as this, 'Last month it poured without intermission;—*lit.*, there was *yin yü pu tuan*. N.B.—The *yin* in the first example is a different character from that in the second; see *obs.* 3.

Obs. 1. All that we make conditional by prefixing the word "when," is a series of categorical propositions in the Chinese:—Rain has begun to fall, *lit.*, has fallen a beginning, (*k'ai-t'ou-urh*, a head

opening;) — it pauses a pause, or breathes a breath, (*hsieh hsieh-urh*); — again is there a fall (*chên-urh* pron. *chê-rh*, a bout of wind, rain, &c.); — it never stops a half day, = any length of time; — this can be reckoned to be, obtains to be considered, (*suan-tê shih*), — a continuous dark rain (see 148, *obs.*); and there is an end of it (*pa*, see 106, *obs.* 3). 2. you will also find, &c.; *lit.*, also is there — this expression (*chei chü 'hua*, this sentence of talk, viz.) — last month it poured without intermission (*pu tuan*). 3. The character *yin*, used in this clause, is composed of *yü*, rain, and *yin*, lust. The latter, it is suggested, supplies the idea of excessive violence; pouring rain; (so in 220, *obs.* 3.)

225. The weather is so damp that everything one lays hold of is wet, and there is no airing (or drying) one's clothes either.

Obs. 1. weather — damp &c.; *lit.*, The sky, or weather, (*t'ien*), has got foul of, has contracted, (*fan*), dampness: — *fan*, properly, to run against; used with *ping*, sickness, disease, somewhat as here. 2. lay hold of, &c.; *lit.*, [Be it] what, = any thing, take it, or bring it, out, — in every case (*tou*), is it damp. 3. airing — either, &c.; *lit.*, one's clothes also (*yeh*), air not to dryness (*liang pu kan*). 4. were it intended to say, Even with airing, the clothes could not be dried, the *yeh* would come between *liang* and *pu*. 5. *liang*, to air, indicates the process, *kan*, dry, the result; *kan-pu-shang* (see 34, *obs.* 1, 85, *obs.* 2) is another instance of this very common construction, by which consummation is affirmed by the introduction of *tê*, or denied by that of *pu*, between two words similarly related to each other. Sometimes the latter word is synonymous with the first, as in *tsou-pu-tung*, cannot walk or move; sometimes it limits, or qualifies, the first, as in *liu pu chi*, (see 215, *obs.* 3,) does not run off fast enough.

226. It has come come on to blow pretty fresh, and with the weather as thick as it is, we shall certainly have a storm of wind and rain presently. Now, our house looks to the south, and as the wind is south, no time should be lost in shutting the shutters of the front windows; otherwise they stand a chance of being blown to pieces.

Obs. 1. This bout of wind has come till it is (*lai tê*), not small; the sky has also become dark to this [degree of] denseness (*ch'en lit.*, to sink deep); wait a while, = shortly, there must be a *shao-fêng yü*, storm of wind and rain: — *shao* is properly the action of water-drops impelled by the wind, or by the hand, but not by other means. 2. our house, &c.; *lit.*, that which we inhabit is a *chêng fang* (see 72); that which is now blowing is a south wind. 3. lose no time, &c., *lit.*, pursuing haste, (*kan 'k'uai*, with the haste of pursuit,) block up the front windows; *lit.*, take the front windows, (*pa*, see 106, *obs.* 2), and blocking (*tang*), raise (*ch'i*), sc. the shutters, or some like screen; — *lai*, auxiliary of the action of the verb *tang*; indeed *ch'i* is little more. 4. otherwise &c.; *lit.*, [if] not so (*pu jan*), possibly then (*k'o chiu*, see 173, *obs.* 3, 176, *obs.* 4,) by the wind (*chiao*, see 18, *obs.* 2) they will be *shao*, (see above,) till they break (*lan*), = to pieces.

227. We have had as much rain as we want now; the crops in the ground are recovered; there is water both in the rivers and wells, and so every one's mind is at rest on the subject.

Obs. 1. as much as we want, enough for use; *ti* makes an adjective of *tsu-kou-yung*. 2. recovered, *'huan kuo lai*, (see 217, *obs.* 4.) 3. both, &c.; *at.*, rivers-in, wells-in, all is there water. 4. and so every one, &c.; *lit.*, men's minds also accordingly are fixed or settled.

228. The rain has thoroughly saturated the ground, and now, as soon as the sky has fairly cleared up and they get the sun, all the crops will come on so as to leave no doubt about the year's supply being sufficient. Eh?

Obs. 1. saturated, &c.; *lit.*, the rain is [in the condition of] having fallen and penetrated [the ground]. 2. and now, (*chiu*, marking the transition of time,) as soon as (*têng-cho*, waiting, for,) the sky's clearness to be really-great (*ta-ta-ti*). 3. they get the sun, &c., *lit.*, the sun once suns [the crops]. 4. all the crops, &c.; *lit.*, [all] that there be (*so-yu-ti*) —'s crop, all will grow to plenty, (*chang tsu*). 5. no doubt — eh? &c.; *lit.*, food (*liang-shih*, see 222, *obs.* 4,) one does not fear it will not reach a ten-tenth-ly (*shih-fun-ti*, = complete) year-state (*nien-ching*), eh? 6. It will be best to regard *t'ai-yang i shai* as the object of *têng-cho*, and *t'ien-ch'ing ta-ta-ti* as an absolute clause containing the conditions of the act in the following one. Categorically taken, the whole translates thus: — Rain has fallen till the earth is saturated; next, (*chiu*), one is waiting till, the sky being perfectly clear, the sun shall have once sunned, &c.

229. The wheat crop this year is very fine. It was a little dry, and when it had been well moistened as it was by this fall of rain, it rose an inch or two in four or five days and became one sheet of deep green; a beautiful sight indeed!

Obs. 1. wheat-crop (*miao-miao-urh*; — *miao* is strictly the early blade.) 2. It was — but when, &c.; *was* is put in italics to give due force to *chiu*, which is here a disjunctive, nearly = although; *lit.*, although it was dry a trifle, [yet], obtaining this course or act (*chê ch'ang*) of rain, thus moistening it. 3. had been so well moistened, *chê-mo*, thus, so; in *i yü*, the *i* affects the tense of *yün* to moisten. It might be more correct to translate, — It was a little dry till it got this rain, and as soon as it was moistened, then, (*chiu*) &c.; 4. became a sheet, &c. There is no word to be translated became; its introduction is simply authorised by the position of the clause: — one sheet or slice (*i p'ien*), uniformly as a surface; deep green, *lit.*, varnish green; *obs.* how the *ti* affects the four words preceding it; sheet-of-green-like. 5. beautiful, &c.; *lit.*, truly fair to see.

230. [*Kan Yü*, sweet or gentle rain appears to be only used figuratively, as in the following illustration:] When a clean-handed mandarin is found to do his work well at his post, the people will compliment him by saying, Since the arrival of his honor, Mr So-and-So, he has proved a perfect blessing to the place.

Obs. at his post; *lit.*, if there be a case where (*yu*) a pure official, having come to his post, in administering affairs, administers them well. 2. the people; *mên*, a plural particle, much commoner with pronouns than nouns; — complimenting, praising, (*ch'eng-tsan*), him, say. 3. since; *lit.*, forth from (*tsü-tsung*) so-and-so (*mou*) coming-to-his post (*tao-jên*) —'s after (*ti-hou*). 4. his honor, *ta-lao-yeh*, designation of mandarins from the lower division of the 4th grade down to the 6th grade inclusive, holding appointments out of Peking. Here, the Prefect is most likely meant. 5. proved a perfect blessing, &c.; a very free version of the text; *lit.*, since his coming, even-breezes, sweet-rain, lucky, stars, propitious-clouds-like (*ti*) [have things been]; at, *lit.*, on, the place [there have been] exceedingly (*hên*), blessings, (*hsiang-ju*), or prosperity.

231. When is this rain going to stop? It ceases for a moment, and then comes down as hard as ever.

Obs. 1. this rain, this style of rain, (*tsung*, otherwise *chung*, a sort or kind.) 2. when - - stop, &c.; *to-tsan*, when? in past or future time an expression peculiar to northern mandarin; when will there be a stopping, (*shih ho chu*.) 3. It ceases, &c., *lit.*, not more than for a little halting (*t'ing*.) a while, 4. as hard as ever; *lit.*, according to the old, (*chao-chiu*.) still will it, or must it, fall.

232. The rain has stopped; that's well. It is harvest time, and all the grain that has been threshed is lying there waiting for the sun to dry it.

Obs. 1. It is harvest-time; *cheng shih*, it exactly is the getting-in-crops—' time, 2. all the grain, &c.; *lit.*, that beaten grain-food all [is] there awaiting the sun's sunning. 3. threshed, *ta-liao*, is properly an active form: strictly, perhaps, it should be the grain that [they, or men, have] threshed is all lying there: the relative, that, = *ti*.

233. Tell me if what I saw just now was not a curious sight; the sky was very heavy, when a gentle puff of wind blew aside the mass of thick dark clouds that had overspread it, and shewed the sky bright and clear.

Obs. 1. Tell me, &c.; the first and last clauses are thrown together to do justice to *ts'ai*; *lit.*, I just now saw—all that follows, down to *ni shuo*; you say, tell me, [was the sight] hard to get, or not hard to get (*nan té*, &c.)? 2. The intermediate clauses are very freely translated; *lit.*, I just now saw,—the sky's darkness having become very deep,—suddenly there came a puff of gentle (see 63, *obs.* 1) wind, = a puff, &c. that suddenly came. 3. *pa* (see 106, *obs.* 2); taking this whole sky's close (*mi-mi*.) and mingled (*tsa-tsa*.) thick, or heavy, cloud (*nung yün*.) then in due course, (*chiu*.) blew it away (*ch'ui-k'ai*); = blew away the dense cloud that had covered the whole sky. *obs.* *nung*, also read *nêng*, is properly the discharge from a sore. 4. shewed the sky, &c.; *lit.*, there appeared the ringing (see 62; 136.) clear sky.

234. I was awake for a short time at the beginning of the fifth watch, and I could hear the rain gently splashing in the court. When daylight came, however, I found the rain over and the weather fair, with a broad, blue sky that it did one good to look upon.

Obs. 1. I was awake, &c.; *lit.*; at the head of [no] five watch, (see 101; 138.) I was awake a while. 2. I could hear, &c., *lit.*, I heard that the court (see 65, *obs.* 1.) within, still (*'hai*) splashing-ly (*shua-shua-ti*) there was falling a little rain. *obs.* *shua*, properly, to brush; the sound of a heavier fall is described by *wa-wa-ti*. 3. when however, &c.; *lit.*, when I came up to (*kan*, to pursue), the dawn's commencement (*ch'i lai*.) then (*chiu*.) I saw the rain past, the sky clear; *obs.* *chiu* marks the transition of time, but is also disjunctive, = but, however &c., the introduction of which is farther authorised by the *'hai* or *'huan* in the upper clause. 4. broad blue, *lan wang-wang-urh-ti*, blue expanse-like; *wang* is used of an expanse of water, and conveys an idea of stillness as well as great extent, but rather of the latter. 5. did one good &c.; *lit.*, beholding [it, one was] truly *shuang k'uai*, in spirits.

235. No one could have supposed it would have cleared up in a moment as it has done, after so many days' bad weather: be as quick as you can now, and bring out the things that were washed the day before yesterday to dry.

Obs. 1. as it has done, is not in the Chinese, but some such phrase is authorised by the context: *lit.*, one could not think, not did thinking reach, what follows, viz., [after] these some days' continuous bad weather,—within one time, or, in one time's interval, (*i-shih-chien*.) then it was able [*chiu 'hui*] = that it would have - - - 2. quick as you can, &c.; *lit.*, those some pieces clothes that were the day before yesterday (*ch'ien-urh-ko*, pron. *ch'ie-rh-ko*.) washed, hasten-ing, (*han-cho*, see 234.) bring forth and air an airing.

236. One would have assumed that, without a strong north wind, such a sky as there was would never have cleared; and yet, without any sign of wind whatever, there is the sun shining through the clouds, and the weather is becoming serene and beautiful!

Obs. 1. assumed, *lit.*, while one was calculating (*suan-chi-cho*) 2. sky as there was; *ché-ko tien* cannot be translated *this* sky, the sky that is; but the close of sentence must be in the present tense; —*lit.*, this sky, without (*fei-li*, not apart from, followed by another negative below; compare *ch'u-fei* in 78, *obs.* 1.) — a strong north wind,—was (*shih*.) [one whose clouds were certainly not to be blown asunder, (*tuan hua-pu-k'ai-té*.) 3. and, without, &c.; *lit.*, who would have said—what follows, viz., a particle of wind-silk at all there is not, and then — (*chiu*, see 229, 234.) 4. shining through; *lit.*, thus the clouds open, [one] sees the sun. 5. serene, &c.; *lit.*, an excellent = fair (*shan-shan*.) and still (*ching-ching*.) clearness begins.

237. A rainbow in the sky is produced by the appearance of the sun, when rain has been falling. As he darts forth his brightness against the gloom, he brings out a bow, in which all the colours are perfectly represented, and which appears directly opposite the sun. If it is seen in the west of a morning, it indicates rain; if in the east of an evening, fair weather.

Obs. 1. *kang*, otherwise *chiang*, is properly an insect, or reptile, fabulously said to produce the rain-bow by its breath. 2. *lit.*, the *kang*'s coming forth in the sky is (*shih*)—[all that follows]. 3. brightness, *yang-huang*; gloom, *lit.*, gloom-matter, *yin-ch'i*; with his brightness shooting the gloom, he creates, (*'hua-ch'u - - lai*.) — the object interposed between *'hua*, (as in 40, *obs.* 6; 99; 170, *obs.* 2.) and *lai*, its auxiliary, viz., a bow of all colours; *lit.*, the-five-colours-all-complete—wise one *kang*. *Obs.* *t'iao*, a stem, or rod, the classifier of trees, columns, lines, &c.; *obs.* also that here the attributive precedes the classifier, (see 98, N. B.). The combination may however be rendered adverbially rather than adjectively; *q.d.*, 'with the five colours all complete.' 4. which appears; *hsien*, it is visible opposite the sun.

238. There is a tradition, that any body who points at a rainbow when it appears in the sky, is certain to have a sore on his finger; and though this is several thousand years old, no one can say whence the idea proceeded; or, The tradition (here given) has been handed down for several thousand years, and yet no one can say, &c.

Obs. 1. appears in the sky; *lit.*, on, or up in, the sky there has come out a rain bow; — if a man point, on his finger, in all certainty, (*i-ting*,) will grow a sore (*'hui*, see 92.) 2. The words, when it appears, &c., are redundant; if the moment of appearance was meant, the clause would be preceded by *chéng-tsai*, (see 232, *obs.* 1,) or, *kang-ts'ai*, (see 189, *obs.* 1.) 3. if a man point; *obs. yao*, if, between the subject and the verb. 4. grow a sore; *shéng* is impersonal; it is not, he, the man, who will grow a sore. 5. tra-dition; *hsiang-chuan-tiao*, mutually transmitted; the object of the verb is the whole sentence preceding it; the fact that if a man point, &c., — one man has told to another several thousand years. 6. and though this is, &c.; *lit.*, This reasoning, the assumption that this is *tao-li*, something naturally right, — after all, (*chiu-ching*,) = notwithstanding its antiquity, — no [one] knows to say is whence come. 7. whence, *na-k'uai-rh*, *lit.*, from what lump = what spot; — come, *lai-ti*; it is best to understand *tao-li* after *tí*, which then makes *na-k'ua[-rh-la]* into an attributive of the predicate: — none can say this idea is a whence-come idea.

239. I was looking at a rainbow just now, as it came out opposite the sun in all its variety of hues, and was counting on the certain prospect of fine weather, when, to my surprise, the clouds came back and hid it completely.

Obs. 1. *ts'ai*, here as in 233. 2. *i-t'iao kang*, see 237, *obs.* 3. 3. all its variety of hues, *lit.*, red-of-flowers-green-of-willows-like. 4. Mark the order of words; — Just now I was looking at a rainbow, red-and-green-like, at the sun's opposite, out-coming, or having out-come. 5. count, *ta-suan*, to reckon; (compare *suan-chi*, 236;) — *ta*, to strike, very commonly used to verbalise combinations *active*. See 59, *obs.* 1; also Premare's Notitia, cap. 2, art. 1, par. 3. 6. when, to my surprise; *na-rh-chih-tao*, *lit.*, whence should one have known. Compare 235. 7. clouds — again; *lit.*, again, by (*chiao*, see 108, *obs.* 2.) the clouds [was the rainbow] screened effectually: — clouds, *lit.*, cloud-hue; compare 100, 134: — screened effectually (see 92, *obs.* 2.) on the power of *chu*; — again, (*yu*,) refers the hearer to a former condition of things, and reinforces the disjunctive *na-rh-chih-tao*.

240. The rainbow disappeared before it had been out any length of time; the reason being, as I take it for granted, that the rays of the sun, the male influence, being in full force, compelled the small body of female matter opposed to it to disperse; but I am not positive on the point.

Obs. 1. The foregoing version is very free; *lit.*, thus: This rainbow came out; in no long time, then it melted away. [1] presume that it must be that, the sun's male (*yang*) brightness being in its plenitude, taking (*pa*) that little of female (*yin*) matter, forced it to disperse; also not can [1] fix, or decide it. 2. this = the, the rain-bow under discussion. 3. take for granted; *hsiang pi shih*, think it must be — as follows. 4. The sun here prevails because his *yang-huang* is in its fullness, (*shéng*,) and the female influence, or matter, (*yin-chi*) is only *na-tiê-rh*, (see 52, *obs.* 1,) — that small quantity, the small quantity over there, it found there; which is freely rendered, the quantity opposed to it. 5. The Yang by no means always prevails over the Yin in the operations of nature; in some the two influences co-operate evenly; in some the Yin is dominant. 6. but, — not positive; *yeh wei*,] also not; (compare 19, *obs.* 2; 26, *obs.* 3,) — positive, *k'o ting*, can I decide or can it be decided. See *k'o*, otherwise used in 241, *obs.* 5.

241. The word *kang*, rain-bow, is in fact pronounced in two ways; some read it with the sound *kang*, and some with that of *chiang*. It is not so certain which of the two is the commoner pronunciation.

Obs. 1. in fact, *pén-lai*, (see 221;) it need not here be translated at all. 2. two ways; *yu-liang shuo*, has two [ways of being] spoken. 3. some — and some, &c.; *lit.*, there are who read it *kang*-sound-wise, and again there are, (*yeh yu*,) 4. the commoner, &c.; *lit.*, according to what mode it is spoken [*shuo-té*,] the more. 5. not so certain, *k'o-pu-ting*; *k'o* qualifies the assertion (compare *k'o-chiu*, 221, *obs.* 5.)

242. As to the formation of hail, it is simply rain congealed into pellets of ice oval in shape; the larger, the size of a rice-bowl, the smaller, of a gourd-seed, with a small cavity or two on the surface of each. It will fall with the rain on any very stormy day.

Obs. 1. as to the formation; *lit.*, Hail is how, or whence (*shé'-mo*) transform-ed [thing?]; — *pien* is properly to create out of something else, *'hua*, to create out of nothing; (see 10, *obs.* 5.) 2. simply; *chiu shih*, it just is, or, well! it is — rain matter frozen (*ning-chieh*,) to making = into (*ch'eng*,) one-pellet-and-another-pellet-like ice (on *k'o*, see 117, *obs.* 1.) 3. oval, *lit.*, long-shaped and also (*tai*,) round. 4. the larger, &c.; *tí*, like *ché* in the language of books, isolates a word or proposition at the beginning of a clause where qualification or explanation is to follow. At the end of the second clause it would be perfectly correct to use *hsiao*, for *ta*, thus; — as to the larger, there are some as a rice-bowl large; as to the smaller, there are some as a gourd-seed small. 5. small cavity, see 132, *obs.* 5; on each, *lit.*, every one, *ko-ko-rh*, has, &c. 6. It falls &c.; in strictness the verb here should be rendered as a participle. Hail is the subject, *shih*, is, is the copula, and pellet-like ice, the predicate; the clauses succeeding which, one and all, describe its properties, or processes. 7. very stormy day, *lit.*, coarse wind and fierce rain's day. 8. with the rain; *lit.*, — following, in the suite of (*sui*) rain, it dropping down comes.

243. No wonder the rain that fell just now made such a noise. It was hailing, and there are some of the hail-stones that have not melted still to be seen, as big as walnuts every one of them; which I don't consider so small either.

Obs. 1. *lit.*, just now that bout of rain wonder one cannot was so noisy, or caused that noise, (*na-mo-hsiang*,) 2. to be seen yet, &c.; *lit.*, at present still are there some not yet melted, all having a walnut's (*'hé-tao*) size. 3. so small either; *lit.*, even, (*yeh*,) then, in that case, (*chiu*,) one cannot reckon them small: either, (*yeh pu*, see 26, *obs.* 3,) — or, after all, — is used to give due prominence to the fact intended to be implied, viz., that bigger hailstones had fallen; *yeh-pu* cooperates to this and with *'hai* or *'huan* in the previous clause, — still are there some, not the largest, yet not small.

244. This hail-storm has broken a number of the tiles on the roof, and of the flags on the ground: *that* I don't care so much about; but in the garden, there are one or two thousand fruit trees which were bearing an unusual crop this year, and it is really distressing to see that the half of it has been knocked off the tree by the hail.

Obs. 1. hail-storm, *ch'ang*, see. 229, obs. 2. 2. broken, *ta lan*; a number 'hao-hsieh, or 'hao-hsieh-ko, (see 223, obs. 5.) Mark the construction;—taking (*pa*) the tiles, &c., broke many. 3. on the ground, *ti-hsia*; according to the common construction of *hsia*, below the ground: compare *tien-shang*, up in the sky, (see 126, obs. 3.) *lit.*, on or above the sky. 4. care so much; I for all that (*tou*,) do not [regard it as] important (*yao-chin*.) 5. but in the garden &c.; *ch'iu*, here very disjunctive, responding in some sort to *tou* in the last clause, therefore translated,—*That* I don't mind, *but* (*ch'iu*) what I do, is, &c. 6. bearing &c., *lit.*, that one [or] two thousand individual (*i urh ch'ien k'o*) fruit trees (*kuo mu-shu*,) this year had formed (*chieh-té*,) fruit beyond the due share (see 121, obs. 2) many. 7. distressing to see &c.; *lit.*, by (*chiao*) this hail is beaten down the one-half; beholding it, truly the heart is pained.

245. The ear of the millet and the paddy was just filling, and now, after this hailstorm, I don't suppose there is much more than half the crop remaining.

Obs. 1. *lit.*, The millet and the rice, were just at the time when the grain (*tzü-li-urh*) is strong, or well grown, (*chuang*,)—all by the hail were struck;—of the tenth-tenths' harvest—I only fear = I fear that only—there have remained six-tenths. 2. Were it not for the *p'a*, to fear, = do not suppose, much doubt,—the whole sentence might be taken generally or conditionally;—When such a crop is hailed on, such are the results. 3. millet, *kao liang*, tall or Barbadoes millet; paddy, *tao tzü*, rice on the plant; (Williams.) 4. grain, *tzü-li-urh*; also the small seeds in the pod, of trees, pulse, &c.; but, says the teacher, not of fruit. 5. harvest; *shou-ch'êng*, the in-gathering, is said of the crop, standing or cut, as with us.

246. I was in the street when the hail came on, and when I saw how threatening the sky looked, I ran as fast I could to some one or other's door, and took refuge inside the porch; so I got none of it, which I think was great luck.

Obs. 1. sky looked threatening; *lit.*, seeing the sky [look] not well. 2. fast as I could, *han-chin*, with the urgency of pursuit, (compare 130, obs. 2.) 3. some one or other, &c.; *lit.*, running till I reached [some] person's, (*jên-chia*,) one door passage within going I evaded [the hail.] 4. porch, *mên-tung-urh*, approach to a door with flanks to it; also applied to a passage through a thick wall such as the wall of a city. 5. The possessive *jên-chia* precedes the article or classifying noun, *i-ko*; compare 98. 6. took refuge, *t'o cho*; *t'o* implies movement to avoid; the *cho* after it, and after *ta* at the end of the next clause are not to be considered *necessarily* as having a participial influence on those verbs; the sentence might end after either *cho*. 7. The verb *ch'ü*, to go, as it stands here, besides assisting the action, completes the specific meaning of the foregoing verb;—*p'ao*, would be simply to run; *p'ao ch'ü*, with nothing between the two verbs, to run away. 8. great luck, &c.; *lit.*, all (*tou*, the sum of what I have described) I reckon ten thousand fold good fortune (*wan-hsing*.)

247. Dew is water formed by the melting of the vapours of the night; it has the property of enriching all creation with its moisture. The dews are heaviest (or, very heavy) in autumn; and the water then forms itself into dew-drops; some time before the winter sets in, it congeals and becomes frost.

Obs. 1. *Lu*, subject, *shih*, copula, *shui*, predicate; water from the melted vapors of the night:—the auxiliaries *ch'u* and *lai* mark the process. 2. has the property, *k'o-i*, is able to, enrich with moisture (*tzü-jun*,) all creation, *lit.*, the myriad things. 3. heaviest; *chung*, superlative from its position — (see 249, and compare *to*, much = too much in 145, obs. 1.) 4. the water; *lit.*, that water then becomes pearls (*chu-urh*.) 5. some time before winter sets in; *lit.*, having come to the time autumn hands over to winter before which; to a time before [autumn] hands over [its office?] to winter. 6. before; the *i* in *i-chi'en*, before, and *i-hou*, after, appears to possess the power of an objective sign, as in certain cases in the written language: *q.d.* the [time] preceding, or following. But I am not sure of this.

248. There has been a heavy fall of dew in the night; look at these pots, there are dew drops on the flowers in them not dried up yet.

Lit., To-day's night, there fell dew heavily; look these so many pots flowers upon, still are there undried dew-drops.

249. The dew is heaviest in the nights of autumn. It often happens, if it has fallen on anything that will hold it, that the dew-drops will retain their consistency all the morning.

Obs. 1. heaviest, compare 247, obs. 3. 2. happens, &c., *lit.*, constantly it falls. 3. on anything, &c.; *tsai*, preceding the object, *shang*, on, following it: we must be guided by the verb in translating this double preposition, which might be here, into. 4. thing that will hold, *lit.*, a competent-to-keep-fast, (*ts'un-tê-chu*)—'s thing. (On *chu*, see 92, obs. 2.) 5. retain consistency; the pearls, (247, obs. 4,) *ning-ch'êng*, congealed into form, or formed *as if* by the action of cold; for steam drops could be so described. 6. all the morning, *pan-tien*; (see 19, obs. 1.)

250. The glitter of the dew in the morning sun is so dazzling that it blinds one to look at it.

Obs. 1. In English we should certainly not think the greater part of the first clause necessary; viz. The drops of dew that has fallen in the night. 2. morning sun; *lit.*, in the morning [being] by (*chiao*,) the sun once illumined, (*chao*). 3. It blinds one; *lit.*, [to the person] beholding, (*ch'iao-cho*) there is (*shih*,) gold-gleam-ing *ti* brightness-that-steals-the-sight-'s [appearance.] Understand *kuang-ching*, circumstances, or a like word, after the last *ti*. 4. glitter; see the use of *ts'ai* in other combinations, (153, obs. 1.), here rendered glitter in consideration of its attribute 'huang-huang-ti; this, 'huang is the unsteady flashing of fire, light on water, &c.

251. The dew-drops left in the water-lily's leaf yonder, have been set flashing by a puff of wind; and their unsteady, vibratory, motion, makes them look like pearls rolling in a basin.

Obs. 1. yonder, over there, implied in *na*, that water-lily leaf (*'ho-yeh*.) 2. flashing, &c.; *lit.*, by the wind [are caused] one, or a, flash, are stirred to flashing—are irregularly, (*lan* or *luan*), and rollingly, (*kuén* or *kun*), agitated, (*tung*.) The 'set flashing by a puff' is intended to give the notion of suddenness, implied by *i 'huang*. 3. All this gives rise to the following comparison, in which 'makes them' is introduced by the translator, merely to connect the result with its cause: - *lit.*, same as if [they] were moving over a basin (*tsou p'an*)-'s pearls (*chén-chu*), one, or the same, fashion, (*i pan*.)

252. They tell one that the dew of heaven is not only pleasanter to the taste of the drinker than our mortal water of earth, but that it is efficacious against disease and to the prolongation of life. [On certain occasions,] the ancients used accordingly to say, "the dew of Heaven (God's dew) is descending on the earth." This it surely will when there is an Emperor who does his duty.

Obs. 1. tell one; *lit.*, [one] hears[men] say; - dew of heaven; *shang* - - *hsia* - - see 244, obs. 3. 2. not only, &c., construe thus:—Heaven's dew — when a [man] drinking (*'ho-cho*) lays it by the side of (*pi*), earth's mortal water—is not only in taste sweet (*t'ien*), - also can it, &c. 3. mortal, *fan*, of the inhabitants of earth as opposed to *hsien*, fairies, &c. 4. taste, *wei-urh*, pron. *wé-rh*; sweet, by position = sweet-er; [see 247, 248.] 5. but that, &c., *ping ch'ieh*, a conjunction made disjunctive by *pu tan*, not only, in the foregoing clause. 6. against disease, &c.; it is able to put away or keep back sickness, (*ch'üeh ping*), and protract years, [*yen nien*]. 7. dew of heaven, *lit.*, sweet dew. 8. The last clause is the speaker's application of the proverb; *lit.*, When the Emperor has reason, acts justly, *lit.*, has the path, (compare, *proceeds* as he ought, or in the right direction;) - - certainly can there be, will there be [see *'hui*, 92] "sweet dew descending;" one of the phenomena which shew the sympathy and approbation of Heaven.

253. Wu Ti, of the 'Han Dynasty, made a bronze statue of a man at Ch'ang-an, two hundred cubits in height, and holding in its hands a golden bowl, in which it was his profane intention to catch the dew of heaven, in order that he might prolong his life by drinking it. The bowl was called the *ch'eng-lu chin p'an*, the dew-containing bowl of gold.

Obs. Wu Ti reigned from B. C. 135 to 81; Ch'ang-an Fu, in modern Shan Si, was then the metropolis. 2. cubits: *lit.*, made a twenty-*ch'ang*-high—'s bronze man. The *ch'ang* = 10 Chinese feet, or covids; the covid, *ch'ih* = 13.125 inches English; (Bridgman.) 3. holding in its hands, *p'eng*, to hold in both hands, the back of the hand being down; classically, and then read *feng*, it is to hold with the hands so turned, but not lower than the waist. 4. profane intention; *wang-hsiang*, wrongly thinking or intending; *wang* must be translated differently in different contexts; it implies a course contrary to what is right; *wang-hsiang* may mean ambitious. 5. in order that; *lit.*, having drunk it, he might lengthen his life; to catch, (*chieh*), the dew, and lengthen (*chang*) his life; both verbs dependent on the *hsiang*. 6. The bowl was called, *lit.*, by name [they] called, it *ch'eng-lu chin-p'an*. Wu Ti is not the nominative case of *chiao* to call, nor is there any indication in the text, grammatically speaking, of the change of this case required by the sense. Remark *ming-tzū*, the name letters, character, writing; a different *tzū*, from *tzū*, a son, so commonly added to form the substantive.

254. *Pai Lu*, White Dew, is a term beginning in the earlier part of the 8th moon. Every year after the *Pai-Lu* term has commenced, the waters from all parts betake themselves to the sea.

Obs. 1. a term, *chieh-ch'i*, *lit.*, periodical season; *chieh*, (see 105, obs. 1.) a joint or section, *ch'i*, apparently = weather: there are 24 *ch'i*, changes of the weather, or terms, in the lunar year, two to each moon. Their procession is not disturbed by the intercalary moon. 2. after - - commenced; on *chiao*, to hand over, see 247, obs. 5. 3. waters - - betake, &c.; *lit.*, each place's water then, by slow degrees, (*man-ma-rh-ti*) returning to within the sea goes. 4. betake themselves; *kuei*, commonly, to return, but also meaning motion towards, and especially a concurrent motion towards a common point.

255. 'Han Lu, Cold Dew, is a term beginning in the earlier part of the 9th moon. It is so called because [at the time to which it is applied] the air is growing chilly, and the dew before long will be congealed into frost.

Obs. 1. It is so called, &c.; in the Chinese the reason is stated first, 'because the air, &c.' - - therefore is it called (*chiao-tso*), 'Han Lu. 2. the air, *t'ien-ch'i*; also weather; is growing cold, *chien-téng*, gradually cold, is beginning to be cold. 3. before long, &c.; the dew soon (*k'uai*), will have been, congealed into frost (*shuang*.) The final particle *liao*, indicating past or perfect time, seems to make the accomplishment of the fact the condition of the act in the last clause; *q.d.*, this effected, the term is consequently called, &c.

256. *Shuang*, Frost, is dew congealed by the excessive coldness of the atmosphere. When autumn is over, it makes the houses and the ground all one sheet of white. It melts and disappears, however, as soon as the sun touches it.

Obs. 1. congealed, &c.; *lit.*, by reason of (*yin*), the cold air being too heavy, or serious, (*t'ai-chung*), congealed; or, by an excess of cold in the atmosphere; or, by the excessive cold, - - 2. and makes; *lit.*, in the nights after autumn, it falls on houses and ground; - all are one sheet white. (Compare 229, obs. 4.) 3. sun touches it; *lit.*, once it sees = feels the sun; in the written style *chien*, to see, is often used as the index of the passive verb. 4. disappears, however, &c.; see *k'o-chiu*, 192, obs. 1. it seems to modify the foregoing assertions which treat of the congelation; *ch'iu* not only marking the time, but acting disjunctively; but, when the sun comes, then the probability is that melting it becomes, or, it melts till it is (*'hua-té*), in-visible, (*pu-chien*;) *lit.*, what one cannot see. 5. *liao*, till it has become invisible.

257. Such is the chilling influence of frost, that it will kill both plants and trees. With the exception of the few kinds that can stand the cold, the fir, the yew, the plum, chrysanthemum, and others of the same class, there is hardly any flower, plant, or tree, that does not begin to shed its leaves, as soon as it feels the frost.

Obs. 1. construe thus:—Frost has a power of cold; it is able to slay plants and trees; [when one] has excepted the fir,—the yew,—the plum,—the chrysanthemum—'s (*chih*)—class—'s (*ti*)—these-few-kinds-being-able-to-bear-cold—'s [trees]; the rest, flowers, plants, trees, most-ly, once they feel frost, then shed [leaves and become] bare. 2. chilling influence; *wei*, is said of what inspires respect if not awe; of dignity in officials, *kuan-wei*; of martial character in troops, *ping-wei*, aweing the hearer, or appearance, striking the beholder; of the tiger's nature, *'hu-wei*, terrible, or formidable: *'han-wei*, might here be severity. 3. will kill, *lit.*, can kill; *néng* might be *'hui*, (see 92, obs. 4.) 5. of the same class; those enumerated—'s (*chih*) class—'s (*ti*)—trees understood at the end of the following clause, which is connected with the foregoing by the illative force of *chê*;—these being the few kinds that can bear cold. The Chinese order has been transposed, as it seemed more idiomatic English to put the first clause of the Chinese in opposition to the second, than to make the latter resumptive of the first. 5. The use of *chih* as a possessive particle is comparatively rare in colloquial mandarin; but there are occasions, as here, where euphony appears to require it. 6. These two clauses are made, by the *ti* at the end of each, attributive of the noun understood after the second *ti*. 7. shed leaves; *tiao*, see 32, obs. 1.; *ling*, solitary, desolate, forlorn.

258. *Shuang Chiang*, Frost's Descent, is a term beginning between the 10th and 20th of the 9th moon. The day before its commencement, the officers of the army, in full dress, parade their men, and march to the drill-ground to welcome the Frost on its descent. It has been said that the spirit of the Frost's Descent is a naked female. It is not known whence this saying dates.

Obs. 1. tenth to twentieth, *lit.*, 9th moon's middle, = middle decade. 2. day before, &c., *t'ou i t'ien* the first day counting back; (see 18.) 3. commencement, *chiao* (see 247, obs. 5.) 4. full-dress; *lit.*, the military officials [in] public clothes, or official costume, (*kung fu*.) 5. parade; *pai t'ui*, dispose in due order the ranks, and go to the instruction-ground to meet the descent; *ying*, to meet, or receive, hospitably, or ceremoniously; here the latter. 6. spirit, *chiang-shên*, the descending spirit. 7. whence this dates; *lit.*, this saying it is not known came forth in what dynasty, (*ch'ao-tai*, dynastic generation.)

259. Snow is rain frozen into flakes, of the shape of small flowers, and which, if minutely inspected, will be found to have each one six [projections like] petals. It falls in the winter, making houses and trees one mass of white.

Obs. 1. The subject here is undoubtedly snow, and would in English precede its definition; in the Chinese the definition is put first, and though pendently, or conditionally, the resumptive particle *na*, reinforced by *chiu*, then, is needed to introduce the subject. 2. frozen, *lit.*, by the cold consolidated into (*ch'êng*, till forming,) flakes, (*pie-rh*.) 3. small flowers; *lit.*, resembling wee-wee-one-like, (*hsiao-hsiao-urh-ti*), one flower; *to*, the classifier or numeral of *'hua*, flower, compare, 237, obs. 3, where a clause similarly adjectival or adverbial, precedes the numeral; compare 98. 4. minutely inspected; *lit.*, [if you] minutely look, each has six *pan-urh*, (pron. *pa-rh*), petals. 5. The *ti* influences all words between it and *yü*, rain, making the first clause, ending with *p'ien-urh*, dependent on *yü*, rain, made flakes; and the two following, on *p'ien-urh*, the flakes in them described:—either understand *yü* after *ti*, in which case it will construe rain, that is rain frozen into flakes shaped, &c.; the latter *yü* being in apposition to the first;—or, consider it to turn the verb in each of the three clauses into a participle, rain froz-en, resembl-ing flakes, hav-ing petals,—in which case the whole is a conditional-hypothetical proposition:—If rain be thus, that [rain] is snow. 6. It falls in the winter, &c. The punctuation is Chinese, and the translation is strictly,—Houses and trees on which it falls in the winter, [at which time it will lie,] are uniformly all white:—uniformly, *i p'ai*; the word *p'ai* is properly a branching stream, hence obtains a sense of general distribution.

260. In the five northern provinces, they sow more wheat than any thing else, and most of that in autumn. The whole hopes of the crop rest on the snow of winter; if that lie thick till it is melted by the warmth of spring, the soil will have been saturated with moisture just at the time the blade was above ground, and the crop is sure to be a fine one.

N.B.—The five northern provinces are here stated to mean, Shan Tung, Shan Si, Ho Nan, Shen Si, and Kan Suh, which form one government-general, and Chih Li.

Obs. 1. and that in autumn, &c.; there is a crop sown in spring, but—'men's sowing autumn-wheat'—[custom or circumstance,] = the sowing of autumn-wheat, is frequent (*to*) = more frequent (see 247, obs. 3.) than any other sowing. The fact of the spring-crop obliges us to extend the influence of *to*, more frequent, to the season as well as the grain; more wheat than any grain, and more in autumn than in spring. 2. whole hopes, &c.; the nominative is still the sowers, who—entirely rely on the winter-weather's snow—piled in heaps on the earth's surface;—when [one] has reached spring's warmth the snow melts—-the water finds its way into the soil—it is just the time when the early blade is issuing from the ground. By inflection and copulatives we connect all these clauses which are in fact the object, or objects, of *ch'ang-cho*, relying on:—then, as in 253, without notice of the change of subject, follows, illatively, the final clause,—for certain [the crop] will be fine. 3. earth's surface, (*ti p'i-urh*, see 203, obs. 3.) 4. soil saturated; *lit.*, the water slowly penetrates (*chin*), into (*ju*), the earth.

261. In a sickly winter season, when there are a number of people suffering from the epidemic, one becomes anxious for a couple of falls of snow, to come one after the other; as soon as the earth's influence gets free away, the epidemic will break up, and the cases diminish daily.

Obs. 1. sickly season; *wên*, or *wên-i*, (*i* also read *yi*, or *yo*, is an epidemic disease;) *lit.*, in winter time when the epidemic influence (*ch'i*) is serious, and sick men numerous. 2. anxious; one is looking out (*p'an-cho*) for the successive fall of two bouts of snow, (see *ch'ang*, 229, obs. 2.) 3. free way; *lit.*, the earth's matter, or influence, (*ch'i*) having once way or circulation, (*i t'ung*). This is still

subordinate to the foregoing, the fall of snow; but, the conditions being now fulfilled, the commencement of the main proposition is marked by *ch'iu*, then; the disease then, or in consequence, disperses;—and its subordinate consequence, the diminution of cases, by *yeh ch'iu*, also then, = as a farther consequence;—sick men are also then day by day comparatively fewer.

262. On a day that it is snowing, when of course it will be cold, let a set of fellows get round the fire and warm a pot of wine, helping themselves, and grilling and eating mutton cut in thin slices; and with snow like that to look upon, they may drive care away well enough.

Obs. 1. Translation very free. The two first clauses hold the primary conditions of time or circumstance, but it will be best to understand *t'ien* after *ti*;—a snowing day is of course a cold [day;] then—a party surrounding a stove, warm a pot [of] wine; themselves (= unattended,) pouring, themselves drinking; taking sheeps-flesh cut into very-thin slices, themselves grill, themselves eat; beholding that state of snow (*hsüeh ching-urh*;) truly can they dissipate and expel [sorrow or care.] 2. warm; *nan* or *nuan*, rarely verbal. 3. without ceremony, is made to translate the word *tz'ü*, themselves. 4. thin slices, &c.; *pa*, sign of the object preceding its verbs, *k'ao*, to roast or grill, and *ch'ih*, to eat;—mutton cut into (*ch'ieh-tê*) cut till it is thin - - thin slices; not cut by the party, observes a teacher, who says *ch'ieh-tê* = *ch'ieh-ch'eng*, cut till it makes. 5. drive care away, *hsiao* to melt, *chien*, to send on an errand. One teacher objects to the use of the phrase as not colloquial. The commoner expression is *chieh mên'-rh*, or, *chieh-chieh mên'-rh*, pron. *mê'-rh*.

263. The first six months of the year, down in our part of the country, we were troubled with locusts. Our crops were a good deal damaged by them, and after all the pains we took to catch them and get rid of them, I dare say they have left eggs in the ground, and when these come to be hatched in the spring, the plague will be as great as ever it was. Our only safety is in its snowing in earnest during the winter. For every inch of snow that lies, the eggs move an inch into the ground, and if they get down three or four inches, there is some chance of their not coming out again.

Obs. 1. first six months, the earlier half year. 2. our part; *ti-fang shang*, in the locality, may be a province, a department, or district; under the circumstances the tract would not be small. 3. troubled with locusts; *lit.*, *nao*, here broke out, '*huang ch'ung*, the yellow insect; on *nao*, see 201, *obs.* 5. 4. damaged by, *lit.*, they gravely injured (*shang-hai*) the crops. 5. after all the pains; (see '*hao yung-i* 159, *obs.* 2;) *lit.*, it was right easy wasn't it? chasing and catching them utterly (*kan-ching*, clean, (see 281, *obs.* 3). 6. I dare say; *lit.*, [and after all] they possibly then [*k'o chiu*] still (*yu*) left deposited (*liu hsia*) their young (*an-tz'ü*,) the insect's egg with the young in it, in the ground, 7. come to be hatched; *lit.*, in the number two, = next, year, once, [the tenants of] the *an-tz'ü*, come into the world. 8. the plague; *lit.*, as of old there will be the calamity (*'huo-huan*); a strong expression for any great affliction. 9. only safety; *chih yao*, we only need, all we want; but translated as above because of the context: it does not so much mean, we want no more, as, to be safe, that we must have; as if, says the teacher, it was preceded by *mê yu ho 'hao fa-tz'ü*, there is no remedy that will avail, but this. 10. in earnest, *chin hsia hsüeh*, [that] industriously it should snow. 11. for every inch, &c.; *lit.*, the locust-young are (*shih*, = are in this wise, viz:)—one inch of snow, they then enter the earth (*ju t'u*,) one inch; having arrived at 3 or 4 inches depth, they possibly then cannot come forth.

264. It is easy enough for a man to miss the road on a snowy day when the wind gets up, and after whirling the drift about the sky, flings it down here and there in different depths.

Obs. 1. *pa*, according to usage, should make *hsüeh-hua urh*, snow, the object preceding its verb *ch'ui*, to blow; but *chiao*, as the instrumental preposition, would require *hsüeh* to be the subject of the verb, (See a similar use of *pa* and *chiao* in 160, *obs.* 2). Wind, *feng*, is manifestly the agent throughout; it rises, takes the snow up, blows it, and throws it; I have therefore treated it as the subject and *chiao feng* as an idiomatic redundancy. Construe as follows; 2. On a snow falling day, to blow begins the wind—taking that snow (*hsüeh-hua-urh*, *lit.*, snow-flowers; see 259, *obs.* 4,) blows it until (*lit.*, by the wind blowing it attains to being) [it be] in the vault (*pan k'ung chung*,) tossing-and-unsteady-wise (*p'iao-p'iao-tang-tang-ti*,) I do not think *ti* does more than adverbialise the four words preceding it. 3. flings it down on the ground; *sha*, as water is flung, or sprinkled by the hand. 4. here and there, (*'hua-li 'hua-ta-ti*, see 143, *obs.* 3;) higgledy-piggledy. 5. in different depths, *pu ping* not equal, or even. 6. it is easy when walking to blunder (*mi*,) or be blind, as to the road.

265. At first, all the snow there was to be seen was, a few tufts flying about the court, but after a while, large flakes began to fall.

Lit. At the commencement's beginning [one] only saw that in the inner court were flying some (*ho*) snow-flowers; having paused a half-day, to descend there began large flakes.

266. Look at the snow to day! The flakes are veritable goose feathers, and as for quantity, the sky looks as if it was full of falling willow-down!

Lit. Look at this snow to day, [its flakes] may be entitled goose feathers; but, or well!, (*tao*) it seems as if, from the full = whole sky above, downwards there was flying willow-down; or, [in] the whole sky above was downward flying willow-down. *Obs.* 1. veritable, *ch'eng-tê-ch'i*, have a right to be called; *ch'i* has an auxiliary power; have no right, are not worthy to be called, *ch'eng-pu-ch'i*. 2. as for quantity, &c.; *tao* has a disjunctive power; and seems here to turn attention from the size of each to the quantity of all. 3. willow-down, *liu-hsü*.

267. A day that there is heavy snow, with a wind that rises howling, catching up the snow and driving it wildly about the sky, people call a *feng-chiao-hsüeh-ti t'ien*, a day of snow with wind, and wind with snow. There is trouble enough to get out on such a day.

Obs. 1. heavy snow; *fên-fên-ti*, large quantity, or great number, in disorder. 2. at the same time; *yu*, also, there begins to blow wind; the wind is of a howling (*'hu-hu-ti*) sound. 3. catches up, *chüan*, properly to roll up, also to brush, or sweep, from side to side; *tê* makes the process, (see 106, *obs.* 4;) catches up and makes that, = the, snow, throughout the sky, irregularly or disorderly, to fly. 4. *feng-chiao hsüeh*, wind intermingled with snow. 5. to get out; *lit.*, to go out of the door is very difficult.

268. When the season changes, but before there is cold enough to form the snow into flakes, it is like small grains of rice, and is called accordingly *mi-hsin hsüeh*, rice-core snow.

Obs. 1. season changes; *lit.*, the sky, = weather, just, [becoming] cold—'s time; *cha*, = *kang-kang-urh*, just now. 2. cold enough; *lit.*, the snow as yet not by freezing formed into flakes, [is] exactly like small rice grains in appearance. 3. that accordingly, *na chiu*, &c.

269. When it clears up after a fall of snow, the surface snow will melt to a certain depth; then if it blows cold in the night, the water that has been melted freezes again, and in the morning if you take a look at it, you will see the snow on the top frozen so compactly as to be all but ice.

Obs. 1. clears up, &c.; *lit.*, after snow the weather being fine, has taken the surface snow, and melted it one layer. 2. blow cold; *lit.*, by night there blows wind again a [period of] cold, = it blows cold again; (*yu*), there is more cold, owing to the wind. 3. it, (the cold of the wind,) takes the melted water, and again freezes it, or freezes it *back*, to consistency, (*tung chu*; see 92, obs. 2.); *pa*, sign of the object. 4. in the morning one look, [and you will] see the snow on its face frozen to solidity (*chieh-shih*). 5. so---as; differing little, (*ch'a-i-tiê-rh*), a little more and then [it would] form into ice. 6. surface snow, *miê-rh-shang-ti hsüeh*; snow on the top, *hsüeh miê-rh-shang*; the snow, on its top, has frozen solid; a little more and then it would be ice.

270. After that fall of snow the other day, there was a north-west wind, and the cold was so intense, that all the snow remaining on the buildings or on the ground was frozen into solid masses.

Obs. 1. *Lit.*, that one day the falling of snow after there blew a bout (*i ch'ang*, see 229, obs. 2.) of north-west wind. 2. the cold so intense; the atmosphere (*t'ien-ch'i*) being extremely cold, took (*pa*), the snow retained (*ts'un*), up on houses and down on the ground, and in every case, (*tou*), froze it into (*tung ch'eng*), one piece; froze it hard.

271. When the clouds part a little on a snowy day, but, though the sun shines out, the snow continues to fall, there is said to be *tai-cho jih-t'ou hsia hsüeh*, snow and sun together.

Obs. 1. dark day, see 148, obs. 1. 2. part a little; *lit.*, suddenly the clouds open, or have opened, a bit; *i k'uai*, a bit or piece, here modifies the assertion, as in our almost vulgar colloquial. 2. but though, in the second clause, is borrowed from the disjunctive 'hai, or 'huan, in the third; — there appears the sun, the snow for all does not stop. 3. there is said, &c.; that then is—with (*tai-cho*), the sun there falls snow; (see 242, obs. 3.)

- 272 [Sleet.] On a day that it is in effect snowing, and although the clouds are blown aside by a steady breeze and let the sun out, snow still continues to fall, as it is whirled about the sky, under the action of the sun's rays on the one hand, and the scattering influence of the wind on the other, it becomes half rain. That is what is called sleet; but there may be sleet without sun.

Obs. 1. ineffect, *pên-lai*, to begin at the beginning; our premises; (see 221, obs. 1.) 2. Mark the simplicity of the construction; a series of events is simply stated in order of time:—First, it is a snowy day;—next (*yu*), a steady breeze blows the clouds apart; the sun peers out;—continuing as before (*jên-chiu*), it falls; that snow whirling reaches the middle of the sky,—is by (*chiao*), the sun, [on] one [side], shone on, by the wind [on] one [side] scattered;—consequently, there is a half solution into rain, or, it is [in the condition of snow] half melted into rain;—that is rain intermingled with snow (*yü-hsüeh-chiao-chia-ti*);—but, it being that there is no sun, also is there this sort of thing.

3. steady breeze, (see 63, obs. 1.) 4. the sky, *hsü k'ung li*, (see 134, obs. 2, 175, obs. 1.) 5. one hand, other hand; the *i chao*, *i sou*, authorise this rendering; *yu* = subsequently, of the wind, but also = *re* in *re-constitute*; first the sun's rays are melting it, the wind *then* scatters it, and the wind's cold *re-forms* it, or produces *re-action*, so that it does not dissolve completely. Compare the Greek *πρὸς*, of increase, or surplusage, and *ἀπὸ*, of repetition, when combined, as in *παραμνήσκω*, to remind, a person of something. 6. becomes half rain; accordingly is a half melted into rain.

273. [Icicles.] You see the snow left on the house was thoroughly melted by the heat of the sun, and was running off the eaves, when the cold of the night froze it again into those icicles that are hanging down.

Obs. 1. *lit.* You see that snow that was retained on the house; the *na*, that, is certainly demonstrative, and makes the scene present; the last words are therefore translated that *are* hanging down.

2. thoroughly melted; *lit.*, by the sun sunned, (*shai*), melted into (*'hua ch'eng*), water, flowed to the house-eaves-tile-mouth beyond, (*fang-yen wa k'ou wai*). 3. cold of the night; *lit.*, by night the weather's cold again (*yu*, see 272, obs. 5.) froze it into *ping-ling-urh*, icicles;—one teacher suggests that *ling* should be written as *leng*, in *leng-chiao*, a sharp corner;—down-wards (*wang hsia*), depending (*ch'ui-cho*).

274. You may say it is cold to-day; you see wherever water drips, it is frozen into icicles.

274. You may say, *chên suan*, you may truly reckon; the present one = to-day, (*chin-urh-ko*, pron. *chi-rh-ko*;) you see, *ni-kan*, belongs to the second clause in the English; you see each place's drip down coming water, all is frozen till it has become icicles; *ping-chui*, *lit.*, an awl of ice.

275. A heavy rain or snow may occasionally freeze as it falls; the water will be running off the roof or the crest of the wall as fast as it can, when the cold will increase to so extraordinary a degree as to freeze it into sheets of ice, which hang down looking like mirrors.

Obs. 1. occasionally, *yu shih-hou-urh*, there are times [when] rain or snow being great,—. 2. freeze as it falls, *sui hsia sui tung*; &c.; the word *sui* meaning to accompany as secondary or subordinate: when repeated, as here, to be compared with the Greek *ἀπὸ πρὸς ἀπὸ πρὸς*, no sooner said than done; also with the Latin *simul* repeated; though both these indicate a somewhat nearer approach to parity of time than *sui*. 3. crest of wall, *ch'iang tou urh*, this is often protected by a single ridge of tiles, off which water might easily be said *liu té chi*, running to obtain haste, to run as fast as possible; (see 218 obs. 3.) 4. cold increases, &c.; *lit.*, beyond limit, (*k'é wai*), the weather or air (*t'ien*), additionally cold (*yu leng*), freezes it sheet-wise into ice, = a sheet of ice, downwards hanging, the same as a mirror in appearance.

276. The grass is all covered with frozen snow. Snow has fallen on the grass-land, and has been frozen so stiff by the cold, that it neither melts, nor moves to the wind. As far as the eye can reach, on every side, one sees here a patch of green and there a patch of white; or, the whole landscape is in patches of green and white.

Obs. 1. The grass, *lit.*, the grass above everywhere has there been, = there is, frozen snow. 2. so stiff—neither melts—nor moves; *lit.*, by the cold has been frozen to not melting; the wind also blowing does not stir it. 3. As far as eye can reach; *lit.*, afar afar beholding, the places all around (*p'ien c'hu urh*) are all green-a-patch-white-a-patch — like, (*ti* with *yang-tzū* understood;) are all in, or according to, that fashion.

277. When the snow collected in the different places has had its surface thawed to a certain depth by the heat of the sun, and then frozen afresh by the return of the cold, there is said to be a *hsüeh shang tung*, a superficies of ice on the snow.

Obs. 1. different places, *ho ch'ü urh*, each individual place's accumulated snow, (*chi hsüeh*.) 2. has had its surface layer thawed, &c.; *lit.* by (*chiao*) the sun [has had] sunned to melting the layer (or story; *i ts'eng*, see 269, obs. 1.) on its surface. Observe the verb *shai 'hua*, to sun to melting, made passive by *chiao*. 3. construe,—the snow collected being melted one layer, by the sun, and frozen again by the cold, under such circumstances (*chiu*.) men say, &c. 4. *t'ien i lêng*; see 269 obs. 2. 5. afresh; *chung*, additionally, *hsin*, anew, *yu*, again, (see 272, obs. 5.) 6. superficies; *lit.*, on the snow there is superficial freezing; *fu*, properly, to float; hence, of almost any thing, *fu mien*, the the floating face = sur-face.

278. It constantly happens that after a fall of snow in spring, the cold, without being by any means severe, will be sufficient to form a thin coating of ice on its surface.

Obs. 1. constantly, see 69, obs. 1. 2. without being by any means severe; *lit.*, it is possible that slightly there exists a particle (*yu-tien-urh*) of cold: a teacher suggests that *k'o shih*, it may be, is a corruption of *'huo shih*, supposing that there be, or, *huo shih*, if indeed there be. 3. sufficient to form, &c., *lit.*, there-by, (*so-i*.) on the snow's surface thin-thin-ly is there frozen one layer [of] ice.

279. When winter comes on at Peking, certain of the Banner-men are under an official obligation to skate. For this purpose they put on a flat piece of wood with a strip of steel let into the bottom of it, strapping it tight over the instep with a thong; [and, thus equipped,] they move glibly over the ice, waving their arms and gliding along at a great pace. This apparatus of theirs for running over the ice is accordingly called *ping-hsieh*, an ice shoe.

Obs. 1. The first clause is adverbial of time and place, — in the capital, having come to winter; — the second contains the subject, viz., those who = those individuals, understood after the second *ti*; — those who among the Banner-men have the skating office or duty, (*ch'ai-shih*, see 40, obs. 3;) — then comes the verb *shih*, are; — and then a string of clauses, predicating of the subject: — the individuals specified are [in the following condition, viz.] using a piece of board, having below it inserted (*hsiang cho*.) a steel strip, they thrust it on the top of the foot and using, = with, a hide string (*p'i-shêng*.) or thong, bind it fast (*shuan chu*); — on the ice's top glibly (*liu-cho*) they go, waving (*yao-cho*) their two flanks, here = arms, gliding they attain to gliding very rapidly. 2. inserted; *hsiang*, to inlay; observe the action of *cho* in this and two places below: after *hsiang*, it may be said to inflect that verb participially, producing what in Greek and Latin would be an absolute case, and what we should express by an absolute construction, or by the use of the relative; 'there being inserted below it,' or, 'below which is inserted a strip of steel'. This is I think generally the construction of *cho* when it follows the object. With the neuter verb it = the English adverb, *liu-cho tsou*, glid-ing = glib-ly they go, and is then often doubled, *liu-cho, liu-cho, tsou*. With the transitive verb, it may be, as here, a participle, wav-ing; or it may be simply an untranslatable auxiliary; "following verbs", says Dr Morrison, "it shews their action or taking effect." 3. put on, *ch'uan*, of any article of dress except the hat or cap: the object of this verb, *i k'uai mu-pan*, a bit of board, is preceded by *yung*, to use; *pa*, as elsewhere; the *yung* below is the preposition of the instrument, with the thong bind it fast; on *chu*, see 92, obs. 2. 4. This apparatus, *lit.*, that apparatus; but *na* is little if anything more here than the prepositive article; the apparatus (*chü*.) referred to. It would be equally correct to say *ché ho*; if the skates were present the latter would be preferred. The pronoun *t'a-mén* could not be introduced between *na-ho* and *chü*. 5. running over ice, *p'ao ping*; *p'ao* is both *curre* and *percurrere*.

280. The sun is powerful to-day, and as there is no wind, all the snow that is lying in different places will be melted; or, will be melted wherever it is lying. Take notice of the above phrase, gentlemen; it is quite as correct to say, *hsüeh hsiao*, as *hsüeh 'hua*, the phrase employed here; both express the disappearance of snow.

Obs. 1. sun powerful, &c.; *lit.*, to day the very good sun, there being also no wind, taking the snow kept in different places, all is able to, = will, thaw it. The sun must be the subject of *shai-hua*, to sun to melting, and snow, its object; *pa*, as usual preceding it, as its index. The clause on the absence of wind is causal; as containing the expression of a contemporary fact, accounting in part for the main statement, it must be introduced parenthetically by means of the participle, as I have translated it, or by some such construction as, 'Forasmuch as there is not either any wind.' The *yu*, = and at the same time. 2. Take notice, &c., *lit.*, you gentlemen, *chung*, = in plurality, *wei*, = person, where a superior addressed or spoken of; (cf. Ital. *vossignoria*); you, sirs, — must remark, pay attention to, (*li-hui*.) this one sentence. 3. It is as correct, &c.; *ts'o*, properly error, confusion, here rather, discrepancy; *lit.*, *hsüeh 'hua* with (*hai* = from) that, = the, other [expression,] *hsüeh-hsiao*, one particle not different; there is no discrepancy between, &c. 4. both signify; *lit.*, the two phrases all, = both, are [phrases] stating that the snow is able, or about, to non-exist; on *'hui* see 92, obs. 4; non-exist *mei*, or *mé-yu*; Lat. *deesse*.

281. That great fall of snow we had the other day has been completely thawed by these two days' sun-shine.

Obs. 1. That great fall, &c., *lit.*, that day (*na t'ien*.) that great snow. 2. thawed by; the cause is thrust in between the subject and the verb, their grammatical connection being resumed by the aid of *chiu*: the snow, [owing to] the sun's sunning, has accordingly melted. 3. completely, *kan-kan-ching-ching-urh-ti*, dry-dry-clean-clean-ly; has thawed, *hsiao*, dissolving, *té*, has attained the state so qualified.

282. In spring in the second or third moon, after the *ching-ché* term of the year, when the earth's breath, or essence [that has been pent up all winter] ascends, the rivers everywhere rise; and as it is at this time that the peach-tree is in full blow, the river floods are called 'peach-blossom water.'

Obs. 1. The term *ching-ché*, third of the 24 terms of the year, the *reveillé*, or resuscitation of insects; *ché* is a verb, to be torpid; the insects are supposed to be roused (*ching*,) by the thunder. 2. rivers rise; *chang* is special of the rising or swelling of the water. 3. full bloom; *lit.*, [the foregoing] just is the peach-flower fully or abundantly opening (*shéng-k'ai*)-'s time, — which because-of, *so-i*, = wherefore, &c.

283. The action of wind if produced by the Male principle of nature, is necessary as the source of life to all the objects of creation. It is another thing which is indispensable to the world.

Obs. 1. Wind if produced, &c.: the construction is the same as if *yao*, or *jo*, if, preceded *shih*; were the wind produced by the Female principle its effects would be totally different. Construe, Wind, [if] it be by the Yang-principle-put-forth—'s [wind,] blowing agitates all things; then *ts'ai* are they able to put forth life. That is,—wind, so qualified, must stir them before they can be born, or, as I have freely translated it, is necessary, &c. 2. It is another thing, &c.; *lit.*, also is it those in the world (*shih-shang*, men and things,) = the world, not can be wanting in (*ch'üeh*,)—s [thing] understood. 3. another, makes the sentence an allusion to 196; otherwise *yeh* might be simply, moreover.

284. When a sudden gust of wind catches up the dust, whirling it round and round for a while before it lets it disperse, the phenomenon is called a *hsüan-féng*, a whirlwind.

Obs. 1. This may seem an unnecessarily laborious translation; but the subject is without doubt *chiao*, to call, here = name or designation; the copula, *shih*, is; and the predicate, *hsüan-féng*, whirl-wind. The circumstances of the phenomenon described in the upper clauses, collected by *ti*, form a regimen of the subject; *q.d.* the name of (wind and dust in such relations) is whirlwind. 2. The difficulty in translating the whole accurately and idiomatically lies in the fact that the subject in the second clause, *dust*, is the object in the first, and that the subject in the first, *wind*, maintains a causative influence on the verbs in the second, of which, as elsewhere, no grammatical indication is given, and which, from the nature of the action declared by those two verbs, has to be differently supplied in the case of each. Thus: — Suddenly a bout of wind succeeds in blowing, = blows, the dust that is on the ground, (*ti-shang-ti ch'ên-t'u*): — [the dust blown by the wind] round-and-round-wise (306, *obs.* 5, 313, *obs.* 3;) turn-ing (*chuan-cho*,) half a day, then [when the wind ceases,] disperses, is whirled about some time before the wind *lets* it disperse, (for *san* cannot be applied to wind itself,) = the wind blows up the dust; by the wind the dust is *made* to whirl, and *allowed* to disperse. 3. before it lets it disperse; *fang san*, *lit.*, it the dust, *then* disperses; compare *ts'ai* in 283, *obs.* 1.

285. It was quite awful to hear the clatter the gale made among the tiles last night.

Obs. 1. the gale, &c.; *lit.*, in the darkness, (*hei-hsia*,) = by night, that bout of great wind. 2. clatter; *lit.*, blowing attained = blew till the tiles on the house made a *shan hsiang*, sound of the wind amongst hills. 3. quite awful; *lit.*, [one] hearing it (*ting-cho*,) was supernaturally (*k'uai*,) alarmed (*hai-p'a-ti*,) The word *k'uai* is employed to intensify the expression of other affections of the mind; much as we use devilish, infernally, &c., but without any parallel impropriety.

286. There came on a strong northwester, which blew the dust about the sky, whisked the tiles of the roof up and down till they clattered again, and shook the trees till their branches were snapped off, and all their leaves fell.

Obs. 1. In every clause here the first verb is properly a transitive verb, but by the addition of *té*, the nature of its action is changed. In strictness, perhaps, we should construe thus: — the wind, by blowing effected (*kua-té*) [what follows next, viz.] the dust flew into the vacuum = sky, (*fei k'ung*;) a construction which we render by particles denoting progress of time, or change of place, according to the Chinese verb of the action caused by the verb *té* and its associate: so, blew the dust *into* or *about* the sky; lifted the tiles *till* they rang, or roared. 2. whisked, *hsien*, to lift up suddenly, e.g. in reading, the leaf of a book. 3. Shook the trees, &c., *lit.*, taking (*pa*,) the trees shook = it shook the trees until [this followed; viz.] the branches all [it] snapped, (*ché*, an active verb;) the leaves all fell.

287. It is a fine sunshiny day, but there is such a stormy look both about land and sky, that the wind is certain to be up directly; or you may say, It will blow.

Obs. 1. fine - - but; *lit.*, although there is a clear sky and great sun —'s [day, or sky, or appearance.] 2. stormy look, &c., *lit.*, by (*chiao*) this body (*ché ku*) of wind-matter (*féng-ch'i*;) [it, the day or sky] being obscured attains a sky-thick-land-dark-like [appearance.] 3. body, *ku*, a large number, or quantity, of men or things. 4. being obscured; *ché*, is passive after *chiao*, by; by this storm-matter, or wind-matter, is screened until it is of a look described by *t'ien hun, ti 'an-ti*; with which compare 164, *obs.* 5. 5. *lit.*, while the eye is looking, or glancing, (*yen ch'ou-cho*), then must there be [this fact, that] the wind has risen, or there has risen a wind. 6. or you may say, &c., *huo, shih* = *huo*, or it is, or, may be, that one says it will (*hui*,) be that there is a blowing of wind. N.B. In this analysis of mine, the two phrases *ch'i féng* and *kua féng*, are translated with so much apparent periphrasis because, in fact, both the verbs are impersonal, *q.d.* *yuo*, there must be [a case of] *ch'i féng-liao*; or, *hui* there is going to be [a case of] *kua féng-liao*.

288. When you are on a voyage, in-land or at sea, you must not look on any weather as fair weather. There need be but a patch of cloud seen, and the wind will be up in the twinkling of an eye: or, Let but a patch of cloud shew itself.

Obs. 1. on a voyage; *lit.*, within rivers or on seas (*chiang 'hai li*) travelling-by ship, (*hsing ch'uan*,) 2. look upon; *lit.*, looking [one] does not obtain [this, viz.] there are, = that there should be smooth wind and still waves. 3. patch of cloud; there is only needed one piece cloud-hue, (see 134,) [and in] a twinkling the-eye's time (*p'ien-yen-ti hung-fu-urh*), there must be, &c.

289. When you see the tips of the trees waving with an irregular motion, and their leaves falling one after the other to the ground, you may be sure it is blowing outside.

Obs. 1. tips, *shu shao-urh*; *shao*, may be applied to the main stem, or to any branch; the expression here includes both. 2. irregular motion; *lan*, irregular, *pai*, to wave, active and neuter. 3. falling one after the other; *chih*, singly, here means rapid uninterrupted succession; *lit.*, continuously downwards fall; one teacher writes *chih*, straight.

290. "When it blows, we lose half, when it rains we make nothing at all," is a saying of the tradespeople at Peking. It originates in the fact that, in blowing or rainy weather, no one that can help it will go out, and business, of course, is slack in consequence.

Obs. 1. *lit.*, There blows a wind, and there is diminution of half; there falls rain, and there is absolutely nothing; — this is, the capital within, buying-and-selling-men —'s saying, (*k'ou-t'ou yü-urh*, see 87, obs. 2.) 2. It originates; *yin-wei*, [it, the proverb,] is because of — all that is detailed below. Preceded by a proposition as here, *yin-wei*, cannot be taken as otherwise than in relation to it: — 'Such words are a proverb; the proverb is because of [this, viz., that,] on a day that it blows or rains, the all but poor men, accordingly, (*chü*,) do not choose to go up the street; buying and selling, of course, (*tsü-jan*,) or naturally, is, accordingly, (*chü*,) small, (or less).' But, did no such clause precede *yin-wei*, the sentence would be a good and complete Chinese sentence; only, the action of *yin-wei* would be much circumscribed, and the meaning of the whole would be, Because of the weather, few persons go out, and trade is bad. It would be, in the present case, perfectly Chinese to detach *yin-wei* from its grammatical dependence on the first proposition, by appending, after *shao liao*, 'Therefore is this saying said,' or the like; in which case, however its relation as a preposition to its regimen would still remain as it is. 3. no one that can help it; *lit.*, on a bad day, the *ch'a-pu-to-urh-ti jên*, all-but [obliged to go] men, *chü*, accordingly do not choose, *shang-chieh*, to go up the street, =, here, to leave the house: *ch'a-pu-to*, removed-not-much [from absolute necessity,] whether arising from poverty, pressing business, or other cause. 4. of course — in consequence; *lit.*, buying and selling, = trade, is less; or, naturally or, of course, (*tsü-jan*, 115, obs. 5;) accordingly, in that case, (*chü*,) diminishes. The *tsü-jan* seems inserted to reinforce the second *chü*, as indicative of the consequence of a consequence. N.B. supposing the value of *chü*, &c., to have been rightly estimated here and in foregoing observations, it may be remarked that a great part of the functions of this word and its like is discharged in other tongues, by the stops, by modulation of the voice, and emphasis laid on words not otherwise logically significant; on a bad day, people won't go out, and trade falls off of course.

291. "Ta feng yang ch'ên," (the wind is making the dust fly,) is an expression used when the dust, at any place where the soil lies light, is driven up into the sky on a windy day; but if the wind is very high, you say it is *fei-sha-tsou-shih-ti*, (a wind that makes the grit fly and the stones walk.)

Obs. 1. construe, At a light soil place, on a day that there is wind; it blows the dust flying-into-the-sky-wise; men then say there is, &c. 2. soil light, *tu hsüan*; the latter character is possibly corrupt; if not, its meaning here seems forced upon its regular meaning of to promulge, spread abroad; *g.d.* soil could not be so scattered abroad unless it were light. 3. windy day; *yu*, to be, or, to have, agrees with *feng*, not with *jih-tzü*; this latter noun is in the case marking time or occasion, and, in English, must have the preposition, on, or the like, before it; on a day qualified, or described, by the *yu-feng* - - *ti*, =having-wind —'s, or, there-being-wind —'s, day, = on a day with wind, or, a windy day. 4. making the dust fly, *lit.*, if indeed (*ju huo*,) it, the wind, be ten-tenths (*shih-fên*,) severe (*li-hai*); the last dissyllable, *lit.*, sharp as a knife and injurious, is a superlative used in speaking not only of evil acts or qualities, but of great vigour, energy, &c. 5. grit, *sha*, sand, and often dust, but here something heavier and coarser than *ch'ên tu*, with which it is contrasted. 6. stones walk; *lit.*, if [the wind be] indeed violent, then [men] say [it is a] flying-sand walking-stone —'s [wind.]

292. When snow that has been left on a sandy place is being blown away and the wind mixes the sand up with it and drives them about together pell-mell, the blinding effect on the eyes of any one that may be out in the blast is exceedingly painful.

Obs. 1. Our idiom, it will be seen, here requires many words not necessary in the Chinese. 2. Construe thus: on a sandy-soil place there is, = let there be, = if there be, snow that has been retained, (*ts'un hsia-ti hsüch*;) — that wind, = the wind, (on *chiao*, see obs. 3,) taking the snow blows, or, has blown, it away, (*kua k'ai liao*;) and at the same time stirred up with it the sand; — [and caused the sand and the snow] undistinguishably, (*p'ien-pu-ch'ing-ti*,) in confusion to fly (*lan* or *luan fei*); — [so doing, makes them] blind [one, causing] in the eyes extreme pain. 3. If the last clause be held to contain the main proposition, it might seem not necessary to merge *chiao*, but right to construe it as usual, *by*, viz., *by* the action of the wind, as described, the eyes are blinded; but as the sentence could with all grammatical correctness end at *lan fei*, excluding the result of the action of the wind altogether, I have thought it best to merge *chiao*, as above; (see 160 obs. 2.) It would be quite correct to say *chiao sha-tu mi-liao yen-ching*, but, if *mi* followed the noun, *pa* would be introduced, *chiao sha-tu pa yen-ching mi-liao*; which is in fact the construction here. 4. The statement of the events in their own order, as elsewhere, implies the process which we introduce verbs causative to declare. The wind blows the sand, thus and thus, making it to blind the eyes, making the eyes sore. 5. blinding effect; *mi*, is also to blind by strong light, here, manifestly, by the sand, &c., entering the eye, I have therefore added 'of any one that may be out, &c.'

293. When the dust has been blown from all quarters into some nook out of the wind's way, and there gathered together in a low mound, people say, [speaking of the wind as if it were water,] that it has made its mud-heap of the dust.

Obs. 1. dust, *fu sha*, surface sand. 2. all quarters, *ho ch'u*, every place; *lit.*, let there be a gust of wind, that taking every place's surface sand, blows it all. 3. into a nook, *wo-feng-ti ti-fang-urh*, a place that makes a nest, or resting place for the wind; a place under, or not reached by the wind. 4. gathered together; *chü-ch'i*, collecting to raise. The wind is still the subject of the proposition; the wind blows the dust to the nook, and gathers it into a small sand-heap. 5. Mark the use of *tai* which continues the action of the wind, being auxiliary both of *kua-tao*, and *chü ch'i*. 6. mud-heap; *yü*, is properly to deposit, as water does mud; *chu* confirms the notion of persistence in the state established by *yü*. Compare our expressions, waves of sand, showers of dust, &c.

294. His life had been taken by robbers, and search had been made for his body for several days without success, when it was discovered in a wind-nook, under a heap of dust.

Obs. 1. As it stands in Chinese, this sentence might refer to an event related historically, as I have rendered it, or to a very recent event; in the latter case, we should require in English a change in the tenses; his life was taken, search has been made, his body has now been discovered. The *na-ko* may or may not be demonstrative; a heap, or, *that* heap *yonder*. 2. life taken, *lit.*, he, by robbers, was, or, had been, hurt to death, (*'hai-szū*.) 3. search without success; *lit.*, some days seeking [they] found not (*chao-pu-chao*; on the latter *chao* or *cho*, see 279, obs. 2;) the corpse, (*shih-shou-urh*.) *lit.*, corpse and head, but used as corpse only. One may say, for instance *mei-tou-ti shih-shou-urh*, a headless corpse. 4. discovered; this word appears to me to convey sufficiently the idea of unexpectedness by itself; I have therefore used it in free translation of the Chinese, which is, *lit.*, who could have known, = who would have thought, it was buried, or concealed, (*mai-cho*.) under that heap of dust deposited by the wind as water deposits mud; that by-the-wind-settled (*yü-chu-ti*, see 293, obs. 6,) —'s dust heap —'s below concealed.

295. The cold of winter comes all from the north, and all people mean therefore by saying, when it blows cold, "*so-fêng ling-ling*," (Ugh! the north wind!) is simply that it is intolerably cold. Sometimes you say "*fêng ch'ui-tê 'hun-shên lan-chan*," (shivering from top to toe with the cold,) and this is a more common expression than the other.

Obs. 1. *so* is applied more particularly to the sandy regions north and north-west of China Proper; *ling-ling* is quaking, shivering with cold. 2. cold of winter; *lit.*, the winter-weather's cold breath, matter, or essence, (*'han-ch'i*.) all is by way-of (*yu*.) the north side coming—'s [cold.] 3. all people mean; *lit.*, therefore, (*ku tz'u*.) when there blows wind, in every instance (*tou*.) they say there is (*shih*.) a *so-fêng ling-ling*, [their meaning] even then (*yeh chiu*.) is [that there is] cold-not-to-be-borne—'s meaning (*i szū*;) or, In saying therefore, whenever it blows, oh! that *so fêng*! people's meaning is not that it is a *so fêng*, but that it is intolerably cold: — the *yeh chiu* is rendered in the translation by 'all people mean is simply'; *q.d.* when they say, specifically, *so fêng*, even then their meaning is, generally, intense cold. 4. top to toe, &c.; *lit.*, the wind is blowing until the whole body (*'hun shên*) irregularly shivers. 5. common expression; *lit.*, sometimes, = it may be that, (*'huo-shih*.) one says *fêng*, &c, compared with (*pi*.) that (*na*, = the foregoing,) sentence of talk more common.

296. How pleasant everything looks after spring has come in, when all nature is bursting into life, and the green boughs and leaves are waving in the gentle breeze!

Obs. 1. spring come in, &c., *chiao ch'un*, (see 247, obs. 5.) 2. all nature, *wan wu*, the myriad things of creation:—bursting into life, *fa shêng*, issuing, or being sent, into life. 3. and the green boughs, *lit.*, also, or, at the same time, (*yu*.) there is that slowly-moving-even-like breeze (*yu-yu-ti fêng-urh*.) waving (*yao-tung*.) those green branches (*ching chi*.) and green leaves (*lū yeh*.) 4. looks pleasant; beholding (*k'an-cho*.) *sc.* what is above detailed, all is pleasurable, or delightful, (*kao-hsing-ti*.) The term *kao-hsing* means elevation of spirits; *hsing-pai*, depression, prostration.

297. It is very refreshing of an afternoon in the hot weather, when one is sitting cooling one's self with one's clothes off in the court of the house, of a sudden to feel a slight breeze blowing on one, and to see it just stirring the boughs of the trees.

Obs. 1. hot weather, &c.; *lit.*, In the hot time, or circumstances, = heat's weather or days, (*jo-ching t'ien-rh*.) a man has arrived at the late half of the day, (see 82, obs. 1;) — suddenly he feels there is a puff of slight wind, = a gentle current, &c.; — that blows to his body upon, = blowing against him; — he sees those tree-boughs, no more than slightly waved a wave; truly is it the extreme of what is refreshing, (*shuang-k'uai chih chi*; see 257, obs. 5.) 2. *shuang-k'uai* refers both to the sight and the feeling; *q.d.* refreshing to the latter, enlivening to the former. See 71, obs. 2; 234, obs. 5.

298. In the winter, not only does the water in the rivers freeze into ice, the earth, as well, is frozen hard by the frost and the snow, until the arrival of spring, when under the influence of its mild breezes the cold gradually gives way: — or, nor will the cold begin to give way until it feels the influence of the mild winds on the arrival of spring.

Obs. 1. water in the rivers; *lit.*, river water freezes into ice (*tung ping*.) 2. the earth as well; (*lien ti tou chiao*.) with it the earth as well all by the frost and snow is frozen to consistency; *tou*, all, reinforces *lien*, as well; so elsewhere; compare the relation between our *all*, here used, and *al-so*. 3. influence; *shou-cho*, receiving passively, acted on by, those mild, or temperate, breezes; *wên-wên-ti* is explained to mean neither too cold nor too hot. 4. until spring — when under, &c.; *lit.*, having reached spring weather, (*tao liao ch'un t'ien*.) then by slow degrees (*tsai man-man-ti*.) has there opened the congelation, does the frost thaw, or, is the cold loosened. 5. The second translation given of the sentence from *tao liao* to the end, is not so well justified by the text as the first. To ensure the force of the second it would be better to insert, between *tung chu liao*, and *tao liao*, some such clause as *tsung pu 'hui k'ai*, it will on no account give way, — until spring, — and then, &c.

299. In the second or third moon, if there comes a breath of warm wind just as the buds of the peach and apricot blossoms are formed, in two or three days the trees will be one mass of red.

Obs. 1. buds formed; *lit.*, the peach and apricot blossom having hard knit or joined hard, (*hang-chieh*.) its *ku-tu-urh*, a colloquial form corrupted from *ku*, a bone, and *to*, a bud; the dissyllable *ku-to*, if not then introduced, was most in fashion, in the Yuen Dynasty, as the ball on the top of a pole, one of the insignia of office. The word *ko-ta*, a knot (see 130, obs. 5.) is said to be formed from the same. 2. if there comes, *chiu yü-cho*, then encountering, viz, the blossom which is the subject of the whole sentence: — In the second or third moon, the blossom just formed, if it encounter a soft wind's one blow, in two or three days, will have by opening attained a *man shu t'ung-hung-ti* [condition or status;] = will have opened so as to make the entire tree thoroughly red.

300. During the intolerable heats of the fifth or sixth moon, when it blows nothing but hot winds, and you can't find a cool spot look where you will, it may cool you for a moment to drink a cup of iced water; but then perhaps you catch a cold inside, and in that case your remedy is worse than your disorder.

Obs. 1. intolerable heat; *lit.*, the heat (*shu-jo*), being hard to bear up against (*nan tang*),—'s time. nothing but hot winds; *lit.*, the [wind] blown hither, or, to one (*kua-liao-lai-ti*—*feng* understood,) is all hot wind. 3. look where you will, &c.; *lit.*, you think to find a cool place, but notwithstanding, or, after all, (*ching*), there is none (*mé yu ni*). 4. cool you for the moment; *lit.*, drinking a bowl or cup of ice water, temporarily (*chan*), you dissipate (*chieh-chieh*), the heat-matter (*shu-ch'i*). 5. but then; *lit.*, it is only to be feared, = probable, (see 29, *obs.* 3.) you will receive, = be subjected to, catch, the *yin-han-ping*, secret cold, = cold within disease. 6. remedy worse than disorder; *lit.*, then will there be (*ch'iu shih*), a scooping out [sound] flesh (*wa jou*), to fill up a sore (*pu ch'uang*),—'s policy (*tao li*), = right rule of action, or, the rule of action believed by the agent to be right; theory; system.

301. When a short rain in autumn is followed by something of a cool breeze coming rustling along, you must put on your warm clothing and keep the cold out.

Obs. 1. something of a cool breeze; *lit.*, following (*sui-cho*), then there is a one particle cool wind; the diminutive affects, not cool, but its substantive. 2. rustling along, (*sou-sou-ti*), an expression properly having reference to sound only, but here through the sound adding to the feeling of coolness experienced. 3. keep cold out, *lit.*, then (*ts'ai*), will you succeed in barring out, or preventing the entry [of cold.] For *ch'i* as an auxiliary, see 266, *obs.* 1. See also 217, *obs.* 4, and 225, *obs.* 5.

302. Without these refreshing breezes to cool the atmosphere, how would people endure such hot weather as this?

Obs. 1. *lit.*, This sort of hot weather, were it not that such a bout of refreshing wind,—so dispersed the hot matter somewhat (*san i san*, dispersed it one dispersing), man could how receive = endure? 2. The first clause contains the object governed by the verb *shou* at the end. 3. without these breezes; *lit.*, were it not (*yao pu shih*), that there is, or are (*yu*), such (*ché-mo* = this sort of &c.):—*yao* prefers the addition of the *shih*, and *pu shih*, which in our idiom are almost redundant;—the *ché-mo* and *i chên*, one, or, a, bout or puff, seem to modify and generalise the proposition, much as when we add 'once in a way', 'every now and then,' &c.

303. If the wind is from the south, when one is going southward, it is said to be a *ying mien feng*, (a wind in your face;) another name for it is a *ting-to'u feng*, (a foul wind.) A steamer will go straight, although the wind be in her teeth.

Obs. 1. *lit.*, wind from the south coming, man to the south going, *that* wind, people call a wind meeting you face to face:—the pause after *feng* marked by *ch'iu*, throws the emphasis on *na* that, 2. another name; *lit.*, they also call it a butt-head wind, *q.d.* head butting head wind, foul wind, dead against one. 3. a steamer; *lit.*, a fire-wheel ship, although there be a meet-ing (*ying-cho*), wind, — still is able uniform-straight-wise (*i-chih-ti*), to go.

304. The house leaks, so it rains for several nights together; one goes on the water, and the wind makes a point of being dead against one. This is a common saying to the effect that nothing is going right.

Obs. 1. so it rains, &c.; [It is not enough that it should rain, but] in addition to rain *per se*, (*k'eng*), one, encounters, or is subjected to (*tsao*), several nights rain. The *k'eng* throws an emphasis on *lien*, several together. 2. on the water, *lit.*, going in a vessel (*hsing ch'uan*, see 288, *obs.* 1.) and specially one falls in with (*p'ien yü*; see 157, *obs.* 4.) a foul wind, (see 303, *obs.* 2.) 3. nothing goes right; *lit.*, this is a doing-business-not-following-the clue —'s common saying.

305. Since the day we set sail we have never had a fair wind; it has been a dead beat the whole time, and when we shall arrive I don't know:—or,—It is impossible to say when we shall get to port, for since the day, &c.

Obs. 1. since the day; *lit.*, forth from (*tsü-ts'ung*), that day of [our] loosing the ship (*k'ai ch'uan* = weighing anchor,) beginning (*ch'i*), to the present day, we have not fallen in with a good wind. 2. dead beat; *lit.*, throughout (*tsung*), it has been (*shih*), an oblique wind passage (*ch'iang feng*). On *ch'iang* written as here, see 308, *obs.* 4; but some teachers insist on the use of the character, *ch'iang*, to steal, urging that a baffling wind of this kind is also called *tsei feng*, a thief wind.

306. The wind was first from the east bank of the river, and then coming hard against the west bank it blew back towards the east; in short it blew here and was thrown back there, all round the compass, with such uncertainty, that it became impossible to say what point it was from, and in the end the boat was so spun about by it that she was seriously damaged.

Obs., 1. was first; *lit.*, in the first instance (*yüan-lai*), it was that the wind proceeding from the east bank-upon, began; blowing to the west bank-upon it had a collision [with the bank (*p'eng*.) and] returning went, and contrariwise [to its original direction,—*yu*,] east-wards (*wang tung*) blew. 2. round the compass; *lit.*, from the four quarters, (*szü mien urh* pron. *mié-rh*) irregularly it came against [obstacles which drove it back;] at last (*tao-ti*, *lit.*, having got to the bottom; see *obs.* 4.) distinguish one could not that it was from-what-quarter-coming —'s wind. 3. in the end, *mo-hou-urh*, the end-finality, at last, but often used as no more than afterwards, subsequently. 4. *tao ti*, rendered in the translation, in short, has quite a different force, from *mo-hou*, which connects and concludes the narrative; *tao ti* is more or less objective, and marks that pause in the sense which we distinguish by short expletive sentences:—'it blew so that, really and truly, or, I declare, &c;—in short it blew to that, &c.'; 5. spun her about; *lit.*, [the wind] taking (*pa* 191, *obs.* 3.) that boat, so treated or maltreated (*lung*, or *nung*; see 39, *obs.* 3.) [her] round-and-round-whirling-wise, (see 284, *obs.* 2.) [as to cause her] ten-tenths = entirely, to receive = suffer punishment, (*shou tsui*). 6. Mark *pa* as elsewhere indicating the object preceding its verb, and the construction of *té* in connection with it:—taking the boat, it, the wind, by maltreatment (*lung*), obtained, or accomplished (*té*) a result upon the object of *pa*, = caused its *shih-fén shou-tsui*, utter damage. The adverbial clause *t'uan-t'uan-chuan-ti*, defines the method of the treatment, (*lung*), and might with equal correctness immediately precede the verb *lung*.

307. It will often happen in the desert beyond the Great Wall, that travellers meet with a head-wind which brings them to a stand-still, unable to get one foot before the other; or, that travellers attempting to proceed against a gale that is right against them, are fairly stopped, and unable to make any way whatever.

Obs. 1. in the desert; *lit.*, in the desert, or barren, sand country (*'huang-sha ti*), outside the long wall. 2. travellers; *lit.*, there, (*na-'rh*.) [if persons] meeting (*ying-cho*), great wind, go the road, (*tsou-tao-'rh*.) = travel; or, we should say attempt to travel. 3. constantly (*wang-wang*, see 69 obs. 1;) then by the wind are they butted and stopped (*ting-chu*, see 303, obs. 2; 92, obs. 2; 102, obs. 3), = brought up [so, that] they cannot *mai pu*, budge a pace; *mai* is to lift one foot before another, to walk; *pu* is a pace or stride.

308. Are you abusing the ship for lying over? The wind is not right a head to be sure, still it is impossible to make a fair wind of it. With the wind as foul as it is, the ship must keep tacking, and how should she have an even keel?

Obs. 1. abusing, or, finding fault with, *kuai*, is to wonder at, to express one's wonder at, hence to scold, &c., more or less: — *wai-cho*, see 83. 2. to be sure; *lit.*, although there is not a foul wind (*ting-feng*, see 303, obs. 2;) on the other hand, (*yu*.) obtaining it does not obtain (*tê-pu-chao* = *tê-pu-tao*, reach, attain to, being) a fair wind. 3. wind as it is; *hsiang ché tsung* (210, obs. 1. *p'ang-feng*, [while the wind] resembles this sort [viz. a] side wind. 4. must keep tacking; *lit.*, the ship must breaking-and-piercing (*ché-ch'iang*), go; *ché*, is to snap, as, for instance a twig; *ch'iang*, is to wound by a thrust. It is much disputed what character is correct for *ch'iang* in this sense. The authority for that used in the text is the *Wu-pei Chih*, History of the Art of War, quoted in the *Hai-kwoh Tu Chih*, Illustrated Notice of Foreign States, in reference to Japanese vessels. The word is used of the prop of something inclined, as distinct from *ting* to prop, or uphold, what is directly over-head; hence, says one teacher, is obtained the idea of obliquity, which it combines with *ché* to convey. The expression here refers only to the obliquity of the ship's course, however, not to her declining from the perpendicular, (see *ch'iang feng*, 305, obs. 2.)

309. With a north-west wind, vessels on their way from Canton to Hongkong will run down with every sail set.

Obs. 1. north-west: *lit.*, west-north; on a west-north wind's day. 2. will run, &c.; *lit.*, from the provincial city (*shêng*.) going to Hongkong—'s vessels, all are able to (*'hui*) = will, have (*yu*) — what follows; or, taking *yu* as a substantive verb, there is to all such vessels,—the following, viz. a hoisting full sails, and running along there (*tsai na-'rh*.) fair-wind-wise: — hoist *ché-ch'i*, to pull and raise, pull up; — full sails, *lit.*, mats; full, *man*, = all, as in 106, obs. 1. — run down, *p'ao*, to run or gallop; speaking of the speed, not the course; — fair wind, *shun feng*, a complying or obedient wind; a wind with one. 3. The speaker is at the city or somewhere else; not at Hongkong, or, instead of saying *wang chiang*, he would say *lai chiang*. 4. *Chiang* is short for *Hsiang Chiang* = Hongkong.

310. In spring and summer, during the prevalence of the southerly monsoon, you may sail from Canton to Peking, carrying a fair wind with you all the way.

Obs. 1. southerly monsoon; *lit.*, [In] spring and summer season [']s, south wind should be commanding—'s time; at such time in spring and summer as the south wind ought to prevail (*tang-lêng*), by right rules, or commands. The limitation of its prevalence is however, rather due to our knowledge of the fact that the monsoon does not blow all spring, than to the construction. To leave no doubt that part of the time only is spoken of, *li-t'ou*, within, or the like, should follow *tien*: that the whole time is meant could be variously shewn, by a collective, such as *t'ung-cho* preceding *ch'un*, or *tou shih* before *nan*. 2. carrying a fair wind; *lit.*, from (*yu*.) Kwang Tung, sitting in a sea vessel [one] enters, = goes up to (*chin* 190, obs. 1.) the capital, — the entire way, (*i lu-urh*.) throughout is there a fair wind escorting-wise, (*hsiang-sung-ti*.) 3. *hsiang*, in strictness, mutual, is constantly used in combinations as the Latin *con* or *cum*, or the Greek *σύν*: *sung*, is to bear company in movement, and especially to *speed*, as a host his guest.

311. It's blowing hard, this north wind! Get you over there behind that house with its back to the north, and in front of those hills to the northward, where you will be under the wind; you can wait there a while till it goes down, and then continue your journey.

Obs. 1. The first clause is exclamatory, So great (*ché-mo ta-ti*) a north wind! 2. all that follows is imperative, and has reference to the scene before the speaker; *na*, that, is demonstrative of a place behind the *nan fang*, south house, = house looking north,—and in front of north hills, = hills north of the speaker. 3. where -- under the wind; *lit.*, that then, or just, (*ch'iu*.) is a place which shelters from, gives its back to the wind, (*pei feng ti*.) 4. wait; (*hsieh-i-hsieh*.) rest a rest, wait till, (*têng*.) the wind has stopped, then again (*tsai*, compare 165, obs. 8, and *yu* in 312,) go, and there is an end of it, (*pa*.)

312. Now observe this wind; first comes a great gust, then a gentle puff; then it lulls, and then it blows again, each blow being harder than the preceding; a gusty wind as violent as this is will not go down in a moment.

Obs. 1. great gust; *lit.*, you see this wind hasty (*chin*.) one bout, slack (*man*.) one bout. 2. butts; it halts a while, (*ting i 'hui-tzū*.) and again (*yu*, see 272, obs. 5.) blows a bout. 3. each -- harder -- preceding; *lit.*, one bout compared with one bout great [er]. 4. gusty; *lit.*, a wind of bouts or gusts (*chên-chên feng*.) thus violent (*li-hai*, sharp-edged and hurtful, but also used as intensive of many things not necessarily hurtful; e. g. talents, medicine, &c.) 5. go down in a moment; *lit.*, in one time, in one moment, cannot then, or forthwith, (*ch'iu*.) stop. N.B. If it were *i shih chiu pu nêng*, &c., it would be 'once it begins then it will not, = never, stop.'

313. A *yang-chiao feng* (ram's horn wind,) is a whirlwind. A similar whirling in the water is called a *hsüan-wo*, (eddy or whirlpool.) When the wind rises off the ground, and whirls irregularly upwards without keeping to any point, it is then said to be a ram's-horn wind; the meaning being, that it extends upward spirally like a ram's horn.

Obs. 1. see *hsüan feng* in 284. 2. similar whirling, &c.; *lit.*, in the water it is also (*yu*.) called, = water similarly moved is a *hsüan-wo*, a whirling nest, or nook. It does not mean that

that wind so moving on water is so called. 3. That, = the, wind from the ground below to blow begins, or blowing rises, up-wards (*wang-shang*.) round-and-round-wise confusedly whirls, (see 284, *obs.* 2), not having fixed rule (*mê-yu-ting-chun-ti* = ir-regular-ly.) Observe the adverb so formed following the verb. 4. the meaning being;—the sentence preceding is complete as a conclusion; then is it (*chiu shih*.) a ram's horn wind; the supplementary sentence which follows is not connected with it by any sign and must be construed somewhat in this way;—[The meaning. (*i-szû*.) of its being called a ram's horn wind is] it-resembles (*fang-fu*.)-a-ram's-horn-spiral-ly (*chuan-cho*) up-wards extending—'s meaning (*i-szû*;) its *i-szû* is the *i-szû* qualified by all the words from *fang-fu* to *chang* inclusive, collected into one attributive by *ti*; we may render it as in the translation, or by, The meaning of which is, &c. 5. horn, *chi-chiao*. 6 spirally, *chuan-cho*. 7. extends, *chang*, to be distinguished both by tone and breathing from *ch'ang*, long.

314. The dust was swept round by a whirlwind to a great height.

Obs. 1. *lai*, to come simply auxiliary of action, not indicating direction. 2 swept round; *chüan*, as in 367, *obs.* 3. 3. great height, to *kao*.

315. The gale that has been blowing these last few days, roared in a manner that was really fearful. This wind makes no such noise; it is a gentle breeze.

Obs. 1. These some days (*chê-mo chi t'ien*)—' (*ti*) great wind blowing attained, or effected, (*kua-tê*.) sound [on hearing which one] much could fear. 2. This makes, &c.; *lit.*, this bout (*chê chên-tzû*) has, not that sound, (*na-mo hsiang*.) = the sound of the other; *pu* = *mei*, or *me yu*. 3. gentle breeze; *lit.*, its appearance, or character (*kuang-ching*.) is [that of a] wind even and peaceful, (*p'ing-ho*;) the last expression is also applicable to a man's temper.

316. The sky was dark with dust while the wind was blowing, and as there is nothing of the kind now, it may fairly be assumed that the wind has gone down, so we shall not have our eyes blinded.

Obs. The sky was dark, &c.; *lit.*, just at the time the wind was blowing, there was (*shih*.) a dust obscuring-the-sky—'s [*kuang-ching*, appearance, or circumstance, understood.] 2. nothing - - now &c.; at this time, or moment, (*chê 'hui-tzû*.) entirely is there not, there is no [such appearance] at all. 3. fairly assumed; *lit.*, truly there may be—[the following *kuang-ching*, viz.] the wind being fixed or settled, the dust (*sha-t'u*.) cannot blind eyes.

317. The wind has gone down for a certainty; the windows are not stirring at all. Come now, sweep up all the dust that has been blown in, wherever it may be lying.

Obs. 1. The *i-ting* in the second clause of the Chinese certainly marks an inference from the first; instead of transposing them as in the translation, their own order might be preserved, and so, or, so I presume, introduced to connect them. 2. windows, *lit.*, window-paper; (see 35, *obs.* 2.) 3. come now, sweep, &c.; *lit.*, taking (*pa* before the object) the dust, (*'hui-t'u*, ashes' dust,) that has been blown into each place, or, in each place the dust that has been blown in, sweep, sweep (*ta-sao*, *ta-sao*; *lit.*, strike, or do, a sweep:)—observe that *sao*, a broom, falls under the *shang*, or 3d tone of the Peking dialect; *sao*, to sweep, as here, under the *ch'ü* or 4th tone; the same character is used for both tones. 4. wherever it may be lying. This translation is stiff, but it is difficult to do idiomatic justice to *ko ch'u*, every place, and *lai*, to come, here = sweep the dust that has been blown in out of each place where it may be.

318. As I was walking yesterday before the wind, I came to a place in the bosom of the hills, with a number of turns and bends in it, and there I met a counter-current of wind which was thrown back off the hills with such violence that it impeded respiration; there was no making a foot of way against it

Obs. 1. before the wind; *lit.*, I yesterday (*tso-ih-ko*) obeying the wind, (*shun-cho fêng-rh*.) was walking 2. place in the bosom, &c.; I reached (*tao liao*.) a place, (*ti-fang-urh*.) to be described as *shan-huai-li*, hill, bosom within, *lien-kwai*, successively tortuous, *chi-ko wan-urh*, (pron. *wa-rh*.) some turns, or bends; all which description is grouped by *ti* into an attributive of *ti-fang-urh*. 3. there I met; *lit.*, [In this *ti-fang-urh*.] I encountered a *'hui-fêng*, counter-wind, return-wind, described as blowing on, or against the hill, (*kua tao shan shang*.) [and then by the hill] blocked (*tang*.) [so that it] re-turned (*'hui lai*;)—*ti*, as above, acting on all words from *kua-tao* to *'hui-lai* inclusive. 4. with such violence, &c.; *lit.*, [the *'hui-fêng*'s] strength, *lit.*, nerve, (*ching-urh*.) was extremely great (*tsui ta*;) it, the *'hui-fêng*, blowing attained—the following results, viz.; a man was unable to breathe and unable to advance. 5. impeded respiration; *lit.*, *tao*, invertingly, or contrariwise, *ch'ou*, drew out or back, *yeh-ch'i*, the gulped-down or in-drawn breath, that which should have gone down the throat:—*yeh*, which also signifies a stoppage in the throat or chest, is specially applied to breath inhaled; a man ascending a hill will say that he *ch'u ch'i*, breathes out breath, *mê yu yeh ch'i*, but takes in none. The four words are collected by *ti*, into one attributive of *jên*, man, understood after *ti*; the *'hui fêng* blew till it did this; the man was a *tao-ch'ou yeh-ch'i* - - *ti* man; stepping, (*mai*, see 307, *obs.* 3.) he opened not, or separated not, one pace, could not advance a step. 6. There might be introduced after *ch'ui-tê jên*, with perfect correctness, *shih*, was, *ko*, a; and after *pu-urh*, the particle *ti*.

319. About the middle of the first moon we were lying at the mouth of the Yang-tzû Chiang, (Yang-tsz' Kiang,) watching the weather. There we lay ten days or a fortnight, and a pretty piece of work we had had looking out; when at last one day the wind went down, and the sea became smooth, and then it was all,—“The wind's gone down, bear a hand! bear a hand! Stand by to get the ship under way, and across the river.”

Obs. 1. about the middle, &c.; *lit.*, in the first moon's (*chêng yüeh*.) tenth-odd days, (*shih-chi-urh*;) any time in the second decade of the moon. 2. watching the weather; *lit.*, our ship at the Great River's mouth was keeping watch, or guard, over the wind, (*shou fêng*.) 3. pretty piece of work, (*'hao yung-i*, see 159, *obs.* 2; 263, *obs.* 5;) *lit.*, we waited ten days [or] half a moon; very easy [was not it?] looking out [until we] got (*p'an té*.) that day, = the day that did at last come,—this, viz., the wind fell calm (*p'ing*, *lit.*, level, smooth;) the waves were still. 4. and then it was all; *chiu shih*, then it was,—what follows. 5. [Men shouted,] the wind is at rest, [*hsi-liao*;) bear a hand! (*shou-shih*, see 38, *obs.* 1.) 6. stand by; *lit.*, prepare, be ready, (*yü-peï*.) to loose the ship, (*k'ai-ch'uan*, [that she may] cross the river (*kuo Chiang*.) 7. The *pa* at the close quickens the action which is to terminate with the *kuo Chiang*.

320 There will be a fine harvest this year. It blows once in five days and rains once in ten; not blowing too hard either, nor raining too heavily. This is what they had in the time of Yao and Shun; weather described by the ancients as 'not wind enough to stir a bough, nor rain to break a clod'.

Obs. 1. fine harvest this year; *lit.*, there is at present a plentiful in-gathering's year-appearance, the appearance of a year in which there will be a full harvest. 2. not blowing, - - - nor raining, &c.; *lit.*, of five days, on one there blows wind, of ten days, on one there falls rain; the wind also not great, = too great; the rain also not violent, = too violent, (*méng*);—neither - nor, *yeh-pu*, - - - *yeh-pu*. 3. Yao and Shun, B. C. 2000 and odd; *lit.* this, (*ché-ho*), in Yao and Shun's time, [men] had it, (*yu chih*.) 4. described - - ancients, &c.; *lit.*, by (*chiao*), ancient men it was said to be the wind does not cause to sing (*ming*), a twig, branch, or trunk, (*t'iao*;) the word *ming*, the cry of winds, is also applied to the striking of gongs, bells, and the like; *t'iao* is numeral or classifier of things in stems, strips, &c; (see 135, and 237, *obs.* 3.)

[It is scarcely necessary to remind those at all conversant with things Chinese, that the question whether any Chinese word or words will correctly translate the name of GOD as employed in the Bible, and, in particular, whether *shên* or *shang-ti* be the preferable equivalent or approximation, has been within the last few years warmly discussed, and can hardly as yet be pronounced decided.

The present does not appear to me a suitable occasion for any formal disquisition on so great a matter, even if I felt myself more equal to the undertaking; but, it having been objected to me by a friendly critic, that the words "*t'ien* in the sense of *shên*," or, as it would have been more proper to render them, "*t'ien* in its *shên* sense," with other passages in the first page of the Category, invest the *shên* with properties more exclusively pertaining in the opinion of most English sinologues to *Shang Ti*, I have thought it as well to close the chapter with a few remarks made by Chinese teachers on *t'ien*, *shên*, and *shang ti*, in reply to sundry queries of mine respecting these denominations.

I may add that, according to any experience I have had on the subject, the word most popularly employed to convey the idea of the Deity, as creator, ruler, teacher, judge, or protector, whether in speech or writing, is *t'ien*. I am at the same time persuaded that *t'ien*, by itself, would not adequately translate the word God, in a version of the scriptures, or in Christian writings or discourses. It is very often the Heaven somewhat profanely used by us in certain colloquialisms, but with a less perfect distinction between the visible sky and its belongings, and the immaterial Power to whom we refer in such phrases as the will of Heaven, the laws of Nature, or the finger of Providence.

Neither the worship of *T'ien* nor that of *Shang Ti* claims indispensable preeminence so far as the people at large are concerned. There is a worship, not universal, if indeed general, of certain idols bearing the title *shang ti* with distinctive prefixes, but as gods of limited faculties or jurisdictions. They are not the *Shang Ti* of the ancient classics, to whom the son of heaven was alone worthy to perform the part of priest or votary. The sacrifice to the latter, styled at the same time Imperial Heaven, stands foremost in the state ritual; it is chief of the few annually performed in public by the emperor himself, and it is difficult to resist the impression that this imperial rite, dating as it does from a remote antiquity, is other than a degenerate representative of homage duly rendered in past ages to the one true Supreme. This apart, and it is a consideration naturally attractive to the missionary translator, there is an available fitness in the title *shang-ti*, an apt indication of sovereign individuality and prerogative, which render it a much more satisfactory equivalent for the word God than *t'ien*.

The most important difference between either *shang-ti* or *t'ien*, and *shên*, seems to me to be this. However vague and confused the Chinese notion of god-hood, the terms *shang-ti* and, when used in its quasi-personal sense, *t'ien*, do appear to imply a person or power, perfect and omnipotent, singly superior to all beside; but I cannot find that any such singleness of person, or superiority of power, is assignable to *shên* as a designation unqualified. The latter, *shên*, I take to be god or spirit; collectively, of a multitude honoured in China after fashions more or less idolatrous; or, individually, of the personages, more or less divine, composing that multitude. *T'ien* is a *shên*; *Shang Ti* is a *shên*; *Kwan-yin* is a *shên*; these and many more are *shên*, some of good and some of evil influence; *shên* differing in qualities and degrees, the highest and most respected among them being, without doubt, *Shang Ti*, or *T'ien*.

Although the state sacrifice to *Shang Ti* is free from image worship, one can understand some prejudice against teaching the Chinese to invoke God by a title long sacred to the chief among spirits superstitiously adored. But there is sound precedent for legitimate direction of a worship ignorantly addressed to the Unknown God, the Being to whom it requires no great reach of speculation to assume that allusion was originally intended by a designation signifying Ruler above all, and synonymous with another so identified with perfection and omnipotence as *T'ien*. This one difficulty removed, I know of no exception that can be taken to the term, if employed without qualification. Should it however continue to be, as by many it is, deemed insufficient, there is surely no hope for *shên* as a substitute. It might be said of *Shang Ti*, or any particular *shên*, that he did this or willed that, but were a similar statement made absolutely of *shên*, if it did not immediately call forth from a Chinese hearer, unlearned in the foreign controversy, the question,—What *shên* do you mean?—it would be because he assumed the speaker to be referring to the *chung shên*, the *shên* in plurality,—this too by no means a ready assumption on the part of Chinese in general,—and the *chung shên* certainly would not be regarded as competent to rule in many positions, in which the dictation or agency of *T'ien* would be admitted without a dispute.

The reader is not to suppose that the following questions and answers formed a dialogue on any one particular occasion. Three or four teachers were examined; two in particular; and by these last, consulted separately and on different occasions, the whole was perused and reperused

before it was allowed to stand on record. Many of my queries were, of course, leading questions, but many of the observations of the teachers were spontaneous, especially those which go to establish the priority and supremacy of *T'ien*.]

321. A friend of mine, sir, has objected to the use of the character *shén* in the sentence "*t'ien* is chief among the *shén*," which you composed for me the other day. He thinks a person reading it might perhaps confound the designation *shén* with that of *shang-ti*. Will you give me a little plain explanation on the merits of this question, if you please.

Obs. 1. *hsien-shéng*, *lit.* elder born, the proper address of a teacher by his pupils or others; he addresses his pupil, that is if he be his employer, as *tung-chia*; (see 350.) 2. *lit.*, That day [my teacher] for me (*kei wo*, see 36, *obs.* 1.) made —'s (*ti*) that sentence of talk, saying *t'ien*, &c., 3. has objected; *lit.*, afterwards there was (*yu*,) [the fact that] a friend contradicting me said, This character, *shén*, in its use obtains, (= is used in a manner,) not fitting, (*pu chia-tang*,) 3. thinks - - - perhaps, &c.; he fears (*p'a*=doubts,) that should it be that any one (*yu jén*,) looks at it, he will or may, (*'hui*, 92 *obs.* 4) taking (*pa* before the object) *shén* with (*hai*,) *shang-ti*, the two names, upside down (*tien-tao*,) erroneously employ, = confound the two together. 4. will you &c.; *lit.* Please taking (*pa*) this *tao-li*, make it] distinctly clear somewhat: *tao li*, (see 300, *obs.* 6,) the right inherent in the question, *fén-hsi*, divide clear, *ching-ch'u*, distinctly; *tien-urh*, a particle, somewhat. Take *fén-hsi* as the verb and *pa* and its regimen as the object.

322. Well, in fact, very few Chinese would comprehend the title, "Shang Ti, the most honorable of the *shén*." The *shén* ordinarily alluded to as the most honourable is *T'ien* and no other. The people have not any established rite for the adoration of *T'ien*, notwithstanding this preeminence, nor is any temple raised to *T'ien* in particular. It is only at the new-year [that there is any special demonstration, and then] there is hardly a householder that does not adore *T'ien Ti Yeh*, the Lord and Lady of Heaven and Earth.

Obs. 1. in fact, *pén-lai*, (221, *obs.* 1.) 2. comprehend; *lit.*, the China men to comprehend succeed - ing (*tung-té - - ti*) = who comprehend, [are] very few. I have put *would* comprehend because the expression as here, would hardly come spontaneously from any Chinese in conversation. 3. ordinarily, &c.; [as to the] commonly-spoken-of-spirits-among most-honorable - - 's [one], only is there *t'ien*. The use of the verb *yu* inclines me to regard the clause preceding only, as pendent. 4. notwithstanding, &c.; *lit.* but although he is most honorable; *ko* before *tsui tsun* redundant. 5. still is there not any fixed for adoring *t'ien* rite, nor is there a with-special-purpose-building-temple—'s [fact, or usage.] 6. It is only, *pu kuo*; the translation has here amplified the text in order to limit *pu kuo*, which is merely intended to mark the sole occasion of homage; the *ch'a-pu-to-urh-ti*, all but, and the *mé-yu-pu*, there is none who does not, enforce the extensiveness of the usage on that sole occasion. 7. householder, *chu-chia-hu-urh-mén* is used only of the middling and smaller class, the *p'ing-téng jén-chia-urh*, even, = middle class, persons. 8. Lord and Lady; *yeh* is not properly applicable to a female. This version is according to the requirements of the Yin and Yang system; but the teacher whose answer is here recorded maintains that but one spirit or personage is intended. *N. B.*—The words in inverted commas, Shang Ti &c., are from a commentary on the Shu King.

323. In what form, pray?

Lit. [The form employed] is what adoration-form, (*pai-fa*)?

324. Why, they burn joss-stick, and paper-money, light candles, present offerings, knock the head on the ground, and so forth.

Obs. 1. Why; *lit.* adore, the adoring, in that case (*chiu*,) is &c.; there is no particle exactly indicating the idiom by which I have translated the reply, but there is a pause before *chiu*, which is here resumptive. 2. joss-stick, *lit.*, incense; paper-money, *'hua chih*, they consume paper, viz. the gilt and silvered paper tendered to the gods, and the shades of the dead. 3. offerings; *shang* indicates the inferior position of the votary to the object of his worship; *kung* is properly to place or lay; here, on the altar. The offerings are generally articles of food. 4. and so forth; *lit.*, these so many kinds of things.

325. Oh! that's all? Well there is another thing you told me one day; you said the most honorable of spirits was Shang Ti. Does not this make Shang Ti the same as *T'ien*?

Obs. 1. oh that's all? *lit.*, only thus much noticeable or curious? (*chiang-chiu*,) 2. the same as; *lit.*, this is it not Shang Ti with (*'hai*) *T'ien* one fashion's *tao-li*; is not the philosophy, theory, of the one the same as that of the other?

326. To be sure; they both mean the same thing. There is only a certain difference in the designations, but all things considered there is no doubt that the two are one and the same spirit (*shén*.)

Obs. 1. To be sure, *lit.*, can it not be? 2. There is only; *lit.*, it is not more than that the names are not the same somewhat. 3. all things considered; *suan ch'i lai*, a calculation being made, a reckoning gone through, in fact (*pén*,) they are one *shén* without doubt. Compare the *lai* with its use in 353, *obs.* 2.

327. Your statement of the case appears to me perfectly satisfactory; but then, sir, you have been so many years amongst us that you are quite at home in our views of the matter, and perhaps without being aware of it, your vote is not thoroughly independent. Eh? Now, suppose a gentleman newly come were to ask, when he saw us all going to church on a Sunday, what we were going there for, how should you reply to him?

Obs. 1. you seem, &c.; *lit.*, according to (*chü*, or laying hold of) teacher's (= your) thus speaking:—the construction of *chü* before the object resembles that of *pa*, = your statement I regard it (*ch'iao-cho*, see 165, *obs.* 5; 246, *obs.* 6; 279, *obs.* 2;) as very correct, (*'hén shih*,) 2. *ni-na*, (see 124, *obs.* 1;) you these some years, in with-us one spot, (*tsai wo-mén i k'uai-rh*,) 3. quite at home, *pan-huan-shu-liao*, well used to; *p'an-huan*, in K'ang Hsi's Lexicon, is the appearance of advancing with pains;

shu, mature; *p'an-huan*, may be also used without *shu* to denote experience acquired by long residence or conversance. 4. perhaps; *pao-pu-ting*, compare 225, *obs.* 5; securing you cannot assure,—that in your talk not-know - - not perceiv — ing (*ti*,) = without being aware of it - - . 5. vote - - independent; *lit.* drawn a little (*tai tien-urh*,) you come forward and unite or agree: *ying* (see 258, *obs.* 5.) 6. Eh? *ché-mo-cho pa*, thus, eh? 7. suppose; *pi fang*, for comparison's sake suppose that there was one (*i wei*, see 280, *obs.* 2,) new come [gentleman or teacher.] 8. Sunday; *li pai na i tien*, that, = the, day of ceremonial adoration. 9. were to ask; *ta* precedes *yao*; were he to ask teacher, = you, saying, We, = they, go there to do what? 10. how should you reply; *lit.*, [you] ought (*kai*,) would have to, how answer?

328. I should say, They go there to worship; the expression *pai-shén* might be used equally well in speaking of the worship of one *shén*, or of all the *shén*.

Obs. 1. I should say, *wo-shuo*, I say; the last clause of the preceding sentence authorises our inflection of the verb. 2. Their thither going is to worship; *lit.*, to worship or to do honor to *shén*. To translate this, to worship God, or a god, is to beg the question on one side or the other. I believe to worship, without any object expressed, is the fairest equivalent of the Chinese phrase. If the specification of the object be insisted on, looking to the definition given in the remaining clauses, I should incline to write, worship *their* god. 4. equally well; *lit.*, this phrase, *pai-shén*, worshipping one *shén*, worshipping all the *shén*, both (*tou*,) it may say, or mean, (*shuo-té*.)

329. And if he were to ask in reply what *shén* is it that they worship?

Lit. He if again (*tsai*,) ask, the worshipped [one] is what *shén*?

330. Then I should say Shang Ti.

Lit. In that case (*na*,) then (*chui*,) or accordingly, [I should] say, the worshipped [one,] = the one they worship, is, &c.

331. Why do you not worship Shang Ti, sir?

332. According to our Chinese view of right and wrong, I am not worthy to worship Shang Ti.

Obs. 1. view of right, &c.; *hwei-chü*, rule, normal practice. 2. not worthy, *pu p'ei*, not a mate, of equal grade, of grade sufficient.

333. How so?

334. It is written in our classics, "the son of heaven alone sacrifices to Shang Ti," and the emperor accordingly does sacrifice to Shang Ti once a year, at the Round Hill in the Court sacred to Heaven, outside the South Gate; or if any thing prevents his appearance in person, he sends a prince of the blood to perform the sacrifice in his stead. This excepted, there is no rite of worship performed to Shang Ti.

Obs. 1. in our classics, *shu shang*, books upon, most commonly signifying, in the classical books. The passage belongs to the *Li Chi* (Le Ke,) Classic of Rites or Ceremonies. 2. once a year &c.; *lit.*, therefore the Emperor every year one time goes to (*tao*,) the Chêng-yang (True South) Gate outside, —the T'ien T'an within,—Round Hill, (*huan chiu*,) there himself adores (*ch'in pai*,) Shang Ti. 3. prince of the blood is a strict translation of *ch'in-wang*, but this is in fact the highest order of the imperial nobility, which, subdivisions included, counts 18 grades. The national nobility, in 5 grades, is an entirely distinct institution. 4. in his stead, *tai pai*, vicariously to sacrifice. 5. this excepted, *ch'u tz'ü chih wai*, beyond this which is excluded, there is no worshipping Shang Ti's rite, (*li*;) no formal, or legally recognised ceremony.

335. Well then who is habitually worshipped by the people in China?

Obs. what else; *lit.* [by] China (the middle kingdom)'s people the commonly worship - ped (*ti*,) also, (*yu*,) or, otherwise, is what or who (*shén-mo ni*?) understand *shén* or some other noun after *ti*.

336. The [*shén*] worshipped by the common people are not the same in every place; in this place they hold such a one most in esteem, in that place such another. The northerners, for instance, mostly worship Kuan Ti, the southerners Kuan-yin. Each has a high day on which offerings are presented and joss-stick burned to it. In common conversation, anything that concerns Shang Ti is most frequently predicated of T'ien; T'ien [wills or does] so and so, or so and so.

Obs. 1. In the second clause the subject changes; *yu*, there are, *ti* who, in this place esteem this one, &c. 2. for instance, *hao hsiang*, well resembling, just as; it may in some cases be used more hypothetically, = supposing that. 3. most frequently; *to* at the end of these two clauses; (see 260, *obs.* 1.) 4. Kuan Ti, the Mars of China; Kuan-yin, the goddess of mercy; she 'hears prayers.' 5. high-day; *lit.*, each has a sacrificing and incense-burning day. 6. In common conversation; *lit.*, if it be that in common talk there be allusion to, or mention made of, (*ti ch'i*,) Shang Ti's matters;—*lai*, at the close, auxiliary of *ti ch'i*, between which and *lai* intervenes the object of the verb, as in 237, *obs.* 3. 7. prevailing form; *to* at the close as in *obs.* 3; *lit.*, then is it (*chui shih*,) heaven this way, heaven that way—'s [fashion, understood after *ti*] most, *to*, = more than any other.

337. You say T'ien is none other than Shang Ti; are both of them to be regarded as *shén*?

Obs. 1. both-regarded; *lit.*, T'ien with (*hai*,) Shang Ti all, = both, (*tou*,) do you reckon to be *shén*?

338. Whether *shén* or not, we always hold them to be such. The word *shén*, however, comprises *shén* of various degrees of rank and differences of jurisdiction. *Shén* are spoken of as great or insignificant, good or evil, or as of different descriptions. Kuan Ti, for instance, and Kuan-yin have each a sphere with which the other has no concern; that is to say they are not *shén* of the same description. In respect of degree, T'ien, of course, is greater than any. As to goodness or badness, Kuan-yin is a good *shén*, the Wu T'ung, to whom the people of Chiang Nan (Keang Nan) sacrifice, are bad *shén*. The word *shén* in fact is very comprehensive. It includes every *shén*, Shang Ti and every one somewhat less than Shang Ti; but he

is only one; the others, if reckoned up one by one, amount to thousands and tens of thousands and more.

Obs. 1. whether, *wu lun*, without discussing. 2. always hold; *tsung*, in all cases, *i-wei*, regard as: — *wei* is to make, *i* marks the object expressed or understood; *i t'a wei shên*. 3. however; *tan-chi*, but, this *shên* character within, then (*chü*,) there are, = the character comprises: *chiu* confirms the force of *tan chi*. 4. various degrees, &c.; *lit.*, high low not assorted, (*pu-têng*,) = all sorts; duties of position (*wei-fên*,) = jurisdiction, or vocation—'s difference, (*fên-pieh*,) 5. The *shên* are spoken of, &c.; *lit.*, in fact, (*yüan*,) it is that there are great, there are small, there are good, there are evil; also (*yeh*,) these are not of (*ti*) the same description—'s (*chih*,) ways of speaking (*shuo*:) understand *shên* after *ta*, *hsiao*, *chéng*, and *hsieh*, and after *ti*, which, as the above are all adjectives, may be considered as affecting *pu tung lei* only; the *chih* (see 257, obs. 5,) then makes all the foregoing clauses dependent on *shuo*; *yu ta shên chih shuo*, *yu hsiao shên chih shuo*, &c. 6. for instance, *shih-hu* (or *szü 'hu*); *shih*, to resemble, 'hu, an interjection; compare our, Fancy! or the French *figurez-vous*, or, more nearly, *vous concevez*. 7. department; *ko pu hsiang shu*, each has that which belongs to it (*shu*,) without mutual relation (*pu hsiang*: see 310, obs. 3.) 8. that is say; *chiu*, accordingly, *shih*, are, not of the same *lei*, class or description. 9. In respect of; *lit.*, if it be asked (*yao wên*,) which great and which small. 10. of course; (*tzü jan*, see 115, obs. 5;) of course, or absolutely, it is a fact that (*shih*,) T'ien, by the side of (*pi*) any, is altogether (*tou*,) great, = greater than all. 11. as to goodness, &c.; *lit.* if distinction be made between (*yao fên*,) the *hsieh*, those who have deflected or diverged from what is *chéng*, and the *chéng*, upright or straight. 12. The Wu Tung are the representatives of a legion of spirits who appeared in a dream to the founder of the Ming Dynasty, declaring themselves to be the souls of those who had died in battle for him, and praying to be canonised. Their number was so large, and the uncertainty about their names such, that he limited the quota to be adored to Five (*wu*,) and to these he sanctioned the erection of small altars, at which the people were authorised to burn joss-stick to the Wu Tung, the Five Tung, or spirits adored in common, or in a general way, (*tung*); that is without any forms special to any one of the whole set. In what manner they fell off is not stated. They are now worshipped only by women and children, or by bad characters. The change of dynasty is one reason assigned for the discredit attaching to these spiritual allies of the Ming. 13. comprehensive, *k'uan*, wide, extensive, hence liberal; *lit.*, This character (*shên*), in fact (*yüan*,) is very wide, joining (*lien*) Shang Ti with (*hai*) other small, = small - er, somewhat, all it collects (*pao*,) inside:—*lien* - - 'hai' - - , both, and; so too, *lien* - - *tai*:—*pao*, to wrap up, make a bundle of. 14. only one; but it is the fact that, as to Shang Ti, there is only one place, *i wei* = one person (see 280, obs. 2;) that is to say the term is not a collective. 15. one by one; other *shên*, each-person-each-person-wise, one by one, even are not only making thousands making myriads, = exceed even a myriad in number.

339. Well, now, tell me farther when you describe *shên* as *chéng*, (good,) or *hsieh*, (bad,) what distinction do you make between them?

Obs. 1. tell me *farther* is meant to do justice to the *yu*, also, additionally, in the last clause, 2. describes, *lit.*, [when you] say *shên lei*, a class or description of spirits is, &c.; = when you use the expression; good description or bad description, also what difference?

340. The *shên* that have been raised to that dignity by a retrospective patent of the emperor are of course *chéng shên*; had they not advantaged the state, the patent would never have been conferred on them. Most of these have been in the first instance sacrificed to by the people of particular localities on their own account, and have in course of time been honored with canonisation in due form. Those denominated *hsieh shên* are much the same as *yao*, imps or devils. They may do one a direct injury, or they may serve one in order to injure another person, but I do not think they ever serve a man out and out. They do not get the people of the whole empire to honor them, but merely in particular localities, the inhabitants of which sacrifice to them in fear of the evil they may bring on them if they do not.

Obs. 1. retrospective patent; *lit.*, the *shên* whom the Emperor (*huang shang*,) has *fêng-tsêng*; *fêng*, is to confer title or office on; *tsêng* means the same, but only in the case of the dead; for their own merits when living, or for those of their descendants. 2. would never, &c.; *lit.*, were it not [that he had been a] to the state of advantage—'s [person,] why (*na-urh*,) wish, would, (*k'én*, = why should [the Emperor] have) conferred it? 3. Most of these; *lit.*, these some all, or in general, (*tou*,) are (*shih*,) many = most (*to*, as before;) are most of them—circumstanced as stated from *yin-wei* to *ti*, which particle collects all the intervening statement into an attributive of *shên* understood:—these some all are [as follows, viz,] - - because at first individual place's people privately (*szü-hsia-li*,) had begun to lift them up, (*hsing-ch'i-lai*,) had commenced to worship, and) sacrificed to them, subsequently they received, = were honored with, statute conferring title—'s [*shên*,] mostly. 4. *shou-liao fêng-t'ien*; *shou* is often the index of the passive; (see 298, 3;) *t'ien* is a canon, a statute law, &c. 5. Those denominated, &c.; *lit.*, *hsieh shên*, this denomination (*ming mu*,) in all certainty is near to [those] of the *yao* class. 6. out and out, *lit.*, I fear there are not any who are thoroughly (*chin shih*,) helping man—'s [*shên*;] I fear = I do not think, (see 29 obs. 3.): thoroughly help with helping intention alone. 7. do not get; they are not able that the empire should universally adore them; they are only able each to usurp (*pa*,) a place. 8. That place's people, if they sacrifice not to them, then fear they will send down calamity, (*chiang wo*,) upon them.

341. And *chia shên* (false or spurious *shên*)?

Obs. 1. This expression which, as the answer 342 shews, is not Chinese, was purposely brought forward, because *hsieh shên* has been at times rendered 'false gods'; a term by which we understand any god but the true God. Without a more definite idea of the true, the Chinese can hardly have a term which will correctly describe the false; still after much cross-examination I incline to think, that, although *hsieh* is without doubt used principally in indication of the short-coming, omission or commission, of the *shên*, it does in some cases signify that a *hsieh shên* is not *bona fide* a *shên*. There is a distinction between the *chéng shên-ti ta tao*, the major or important system of rightly doing and duly entitled *shên*, and *hsieh shên-ti hsiao tao*, the minor or unimportant system of their opposites.

342. There is no such expression in Chinese. If it were employed, it could only refer to some one personating a *shên*, or something of that sort: but you would hardly hear it used.

Obs. 1. no such expression; *lit.*, in China there is not this speech-form, if [any one were] indeed to say *chia shên*, fictitious *shên*, — 2. it could only refer; *lit.*, excluded it could not be (*ch'u fei*, see 78;) = it could be nothing else than, that there is (*shih*,) a man simulating, disguised as (*chuang-ti*, — a *shên*, understood;) — 3. or something; *tsê-mo ko i-szû*, such a meaning (see 97, obs. 4;) it here depends on the *ch'u fei*; exclude (*ch'u*) some such meaning and there is none (*fei*;) there is none but, &c. 4. but — hardly, — &c.; *lit.*, still (*yeh*) not is it much said.

343. Well then are the *hsieh-shên kuei*?

Obs. 1. We usually render *kuei* devil, a version not borne out by 344. In certain cases it does mean spectre; and *mo-kuei* is a common term for ghost or goblin; but fiend or devil is rather *yao*; (see 336.)

344. No, not *kuei*. They are called *hsieh*, simply because their conduct has not been *chêng* (correct.) *Kuei* is the human being when he has ceased to breathe.

Obs. 1. simply because; (see 290, obs. 2;) *lit.*, only because their conduct, ways and doings (*hsing-wei*,) are not *chêng*, (338, obs. 11,) therefore [does one] style them, name them as being, *hsieh shên*. The words *shih* and *k'o* might both be omitted after *ch'êng t'a*. 2. the human being; *lit.*, *kuei* is *jên* (man;) when his (*jên's*,) breath has been cut, his breathing terminated, (*tuan-liao ch'i*,) then one styles him *kuei*. It never means a corpse; it is the spirit absent from the body, and not deified, as it may or may not eventually be.

345. And is *kuei*, in the Category of *kuei* and *shên* of which we read, to be taken in this way?

Obs. 1. of which we read; *lit.*, [of the] in-books (*shu-shang*,) mentioned, or spoken of, *kuei-shên*—'s (*chih*,) Category, also is this the doctrine, or principle, eh? — The sentence may be translated in various ways without any alteration of the meaning. I have purposely omitted construing *tao-li*; (see 308 and 321.) It might be fairly rendered 'proper sense,' but it signifies rather the set or system of right-ful notions, in accordance with which the one *kuei* might mean the other *kuei*. 3. the Category; in Chinese lexicons, encyclopædias, &c, where the arrangement of the character is not according to its radical or tone, words and ideas are often classed in categories, or grand divisions devoted generally to particular subjects. See the INTRODUCTION.

346. No. [That is a classification having reference to the Yin and Yang system.] The *shên* are *yang*, (of light,) the *kuei* are *yin*, (of darkness.) It does not refer to their qualities good or evil.

Obs. 1. no; *pu jün*, not so. 2. understand *kuei-shên-chih lei* before *yang*; in the category, &c. 3. not refer; their position in the category or classification has no connection with (*pu huan*,) their virtue or vice.

347. I asked a teacher to-day if it was proper to say, *jên wei 'hao tai*, (there are good men and bad men,) and he said it was. I then asked him if I could say, *shên wei 'hao tai*, (there are good *shên* and bad *shên*,) and he said it would be quite right if I were to substitute *chêng* for 'hao and *hsieh* for *tai*. Lastly, I asked him how it would do to say, *t'ien wei 'hao tai*, and he said that such an expression was not admissible at all; how could *t'ien* in any respect be otherwise than good?

Obs. 1. proper to say; *lit.*, *wei jên 'hao tai*—'s this sentence us-able (*shih-tê*) use-not-able, (*shih-pu-tê*)? 2. said it was; *lit.*, he said, *k'o-i*, can. 3. I then asked; *yu*, in the second place. 4. substitute; he said *kai ch'êng*, with a change say *wei shên hsieh chêng*; the *kai* = the Greek *μῆα*. 5. would be all right; then (*ts'ai*,) it may be said; (see 301, obs. 3.) 6. lastly, *mo-hou-urh*, the end-after, the very last; I construe it lastly, because of the intervening *yu*. 7. not admissible; he said never (*tsung pu*, see 27, obs. 3.) can one such a fashion speak. 8. in any respect; *lit.*, [as to] *t'ien*, where is there a not good place?

348. That was perfectly correct.

349. Then there was another teacher, I forget his name, who wrote down the expression *shên t'ien* for me, but this has since been pronounced incorrect by a third whom I have known these many years. Which opinion am I to follow?

Obs. 1. Then there was, &c.; *lit.*, still, also (*'han*,) was there (*yu*,) not-remember-can [I] it was what one (*nai wei*,) taking (*pa*,) *shên t'ien* two characters for me wrote [them]—'s after (*chih 'hou*,) there was [an] I-many-years-have-known—'s [one] objected to (*po*,) or contradicted him, [the first teacher, as] not right. The Chinese punctuation embarrasses us, as our idiom certainly demands a pause before, and not after, the 'hou marking the change of time. 2. wrote down; *hsieh ch'u lai*, is not wrote out; the *ch'u lai* are only auxiliaries of the verb *hsieh*. 3. which - - follow? *lit.*, cause, or command, me to believe, or trust, which end or head?

350. In the phrase *shên t'ien pao yu*, the words *shên t'ien* signify both the *shên* and *t'ien*; all the *shên* are included. The word *shên* is not meant to be the adjective of *t'ien*. I think you did not exactly catch what was said to you on the day you refer to.

Obs. 1. adjective; *lit.*, that character *shên* is in no wise (*tsung pu shih*,) of an attending-on-the-character *t'ien*—'s meaning. 2. The Chinese, if pressed on the subject, call a substantive *shih-tzû*, a solid or true character, and all beside, verbs (*'huo-tzû*, living words,) not excepted, *hsü tzû*, empty or unreal characters; but *p'ei-c'hên* meaning attendant on, playing second to, may I think be here rendered adjective. 3. I think, &c.; *lit.*, my pupil that day I think heard confusedly or inaccurately; my pupil, *tung-chia*, the east of the house, opposed to *hsi pin*, the guest from the west, a classical synonym of *hsien-shêng*, the teacher; *tung-chia*, though the employer, can hardly be styled master, of the teacher; he *ch'ing*, solicits, the teacher's services. 4. inaccurately, *'huang-'hu*, also *fang-fu*, of seeing or hearing inexactly.

351. Is Buddha (Fo,) a *shên*, or what is he?

352. That is a question belonging to a separate philosophy. Fo is a *shén* worshipped by foreign nations, but, although a *shén*, he is not included in the number of our (Chinese) *shén*. Fo, the *shén* and the *hsien*, (fairies,) are each independent of the other; Fo and the *hsien* are of equal rank with the *shén*. Fo was a man who left his home to enter the priest-hood, and subsequently became a *shén*, (or was deified.)

Obs. 1, separate philosophy; *lit.*, that is a separate doctrine, or teaching—'s [matter]. 2. worshipped, see 340, *obs.* 3; we might render it, is a god of another nation: mark *kuo lai*, auxiliaries of *hsing* to raise, but *lai* significant of the fact that the worship has been brought here. 3. not included; *lit.*, also (*yeh* after *sui*, see *'huan*, 100.) does he not come into (*huei*, see 254, *obs.* 4) our plurality of *shén* within; the last word, within, translates *tsai* and *li t'ou*. Compare 190, *obs.* 11. 4. Fo, the *shén*, &c.; it is not necessary to translate *yu*, there is, or are, — each not mutually belonging, (*hsiang-shu*,) = independent. 5. equal rank; *lit.*, Fo [and the] *hsien* with the *shén* are one fashion great. 6. enter the priest-hood; *ch'u chia*, to go forth from home, is technically used of those who, *tso*, act the Buddhist priest, in China styled *'ho shang*. 7. subsequently or finally (*mo-hou-urh*,) then was made (*ch'eng-té*,) or became, a *shén*.

353. Oh! that was it, was it? But have all the *shén* and the *hsien* been human in the first instance?

Obs. 1. oh -- was it? *ché-mo-cho mo*, one of those expletive phrases which will vary in translation according to the usage of the speaker. 2. first instance; *lit.*, all whatever (*fan yu*,) *shén* and *hsien*—'s [beings] at the beginning (*ch'i tou-urh*,) all were men, eh?

354. The *hsien* I suspect have all been human; the *shén* are not all of one stock; some have been men, some the spirits of dead men, and of some the history cannot be ascertained.

Obs. 1. I suspect (*chih p'a*, see 29, *obs.* 3; 107.) 2. not of one stock, (*pu téng*, see 338 *obs.* 4.); the words *pu téng* are here translated by 'not of one', not by 'stock', which is merely supplied as the most apt word in relation to the sense. See *obs.* 4. 3. history; *lit.*, there are (*yu*,) that cannot be (*wu k'o*,) ascertained; *ch'a*, to enquire into; *k'ao* to collate evidence. 4. In construction it is best to understand *shén* after *pu téng*, and to regard this as an adjective, say dissimilar, or, heterogeneous; the *ti* affects the three preceding clauses beginning with *yu*, which, repeated as here, has the partitive sense conveyed by our repetition of some; the three clauses qualify the *pu téng* adverbially. Construe thus: — These, = the, *shén* are, some as-man, some as-ghost, some as-undiscoverable, dissimilar [*shén*.]

355. Well, after all this talking, who created the world?

Obs. 1. after all, &c; *lit.*, [having] discussed to and discussed fro, to come to the bottom, this, = the creating all things [personage] is who? 2. *lai --- ch'ü*, = to and fro, on and off, back and forward 3. *tao ti*, (see 306, *obs.* 4.) there is a certain objectiveness in the phrase; *q.d.* Well, but— or, well, now. 4. created, *tsao 'hua* (see 242, *obs.* 1;) the world, *wan wu*, the myriad things.

356. T'ien and none but T'ien.

Lit. There is no passing [the fact that it] is T'ien.

357. Why not say *shén* created the world?

358. There is no such expression. T'ien is a unit; of a greatness beyond compare; *shén* is the generic denomination of an untold number, the grades within which it does not distinguish. The Chinese idea is, that that the *shén* have all separate business to attend to; no one ever heard of their having power to create.

Obs. 1. no such; the *yüan-pén* merely intensifies the affirmation; so does *pén* in the succeeding clause, (see 221; 306.) 2. unit; (see 280, *obs.* 2; 327, *obs.* 7.) 3. beyond compare; understand *shén* after *ti*; *t'ien* is a (*i wei*,) of greatness without parallel—'s [*shén*.] The *ch'i* converts *ta*, great, into great-ness which qualifies the *wu-pi*; in respect of great-ness in-comparable. The four words make an attributive as complete as the word peerless; but I do not think the *ch'i* affects more than *ta*. 4. Chinese idea; *lit.*, according to the Middle Kingdom's language, or, the Chinese say, — the *chung shén*, the *shén* in plurality, individually have those-which-they-attend to—'s affairs. 5. no one ever; *lit.*, [one] has not heard it said that they have the able-to-create-any-thing—'s faculty; *pén-shih*, generally, ability; also particular talent or faculty.

359. How so? T'ien is a *shén* is it not? How do you make out that *shén* cannot create?

Obs. 1. How so, *ché-mo-shuo*, this do you say? or, what do you say? 2. How do you make out; *yu-shuo*, *lit.*, and do you still say; (*yu*, see 272, *obs.* 5.)

360. My saying that the word *shén* is properly a generic term by no means impugns the omnipotence of T'ien. As I stated before (in 338,) every *shén* has a sphere of official duty; but T'ien is chief of the *shén* and there are several matters of importance to the administration of which T'ien is alone competent. In adverting to the agent in one or other of these, you would certainly say T'ien; you would never say *shén*. If you did, you would leave it in doubt whether the act were the act of the *shén* collectively, or of an individual *shén*, and in that case of, which. It is T'ien that gives life, T'ien that gives growth; there you have a proposition of absolute truth, which no one can dispute if he would.

Obs. 1. My saying; after *tsung-ming-urh* understand *na i chü 'hua*, that, or the, sentence, *sc.* on the generality of *shén*, uttered by me. 2. impugn; *lit.*, utterly not interferes with, (*ngai-cho*,) T'ien's omnipotence-theory. 3. omnipotence, the theory, doctrine, argument thereof; *lit.*, of T'ien that, (*na-ko* = the,) nothing-that-it-cannot—'s theory; (*tao-li*, see 300, *obs.* 6.) 4. stated before; in 338; *i shang*, compare *i ch'ien*, 247, *obs.* 6; before that which [I] said—'s [sentence was] each *shén* is each possessing a-that-which-it-has-charge-of (*szü*,)—'s official position (*wei-fén*,) 5. alone competent, &c.; *lit.*, there are a good number of great things, only is it T'ien, then is there this capacity (*néng-ta*;) = which T'ien alone is capable of managing. 6. never say; *lit.*, in that case (*na ko*,) in perfect

certainty (*i ting*), it is to-say-t'ien,—ten thousand times-not-to-say shên,—'s *li*, right, or principle to be conformed to. 7. leave it in doubt, *pao-pu-chu*, securing you leave it insecure; see *chu* 102; also 141. 8. absolute, see *tzü jan*, (115, *obs.* 5.) and understand *tao li*, in the sense of proposition, or 'hua, language, as the substantive on which the two clauses ending in *ti* depend. 9. if he would; these words are introduced to do justice to *tao*, a powerful disjunctive; *q.d.* That is an absolute or incontrovertible piece of *tao-li*; did a man wish to gainsay it, still (*tao*) it is *tao-li* without any controvertible part, or, which there is not a (*ko*, man who) can controvert. The latter version is not to be preferred; it is best to regard *ko* as redundant.

361. In the shops here they have a habit of making sacrificial offerings before the character *shên* written large. What *shên* does that represent?

Obs. 1. shops here; *ché-urh*, this place here. 2. habit of offering; *lit.*, constantly is there offering before a large *shên* character—'s [fact, or circumstance.] 3. represent; *lit.*, that is a what *shên*; a, *wei*, for *i wei*; (see 358, *obs.* 2, 3.)

362. That is a southern custom; the idea is, [as the classics say,] to sacrifice to the *shên*, as if the *shên* were present. The character stands for whatever *shên* the worshipper fancies. I rather think, however, that the character so displayed does not represent T'ien, or Fo, or any of the great *shên* of that sort. In most cases a *ts'ai shên*, spirit of wealth, is the only one meant. There are as many as five or six denominations of these.

Obs. 1. sacrifice to the *shên*, &c., a quotation from the Lun Yü; *chi* is specifically applied to certain acts of sacrifice, but is also used generally, as here. 2. the idea; *lit.*, it is a *chi shên ju shên tsai*—'s idea, or intention. 3. worshipper fancies; *lit.*, [the worshipper] heart within thinks of (*hsiang-cho*), what, [it, the character,] accordingly (*chiu*), represents what *shên*; the *shih-mo*, *shih-mo* is much as *quale* - - *tale*; *quod credit* - - *id habet*. 4. rather think; *lit.*, but [as regards] this sort, in all likelihood (*ta kai*), there is not indeed (*yeh me yu*), a representing T'ien, representing Fo, — these great *shên*—'s [custom]: - or, of this sort there are probably no representing T'ien, or Fo, &c—'s *shên*. The words *ta kai*, may be rendered, generally speaking, or, on the whole, probably; the *yeh*, also, indeed, followed by *mé*, = not either, supports the objection of *tan ch'i*, (see 338, *obs.* 3.) which is at the same time modified by *ta kai*; *q.d.* but it is never, - - at least I think not, &c. 5. in most cases; *lit.*, [the *shên* intended are] no other than (*pu kuo*), all *shên* playing the part of *ts'ai shên-yeh* mostly. This use of *tou*, all, and *to*, the majority, which apparently contradict one another, is very common to express, almost all; the *pu kuo* is translated by *the only one meant*. 6. understand *shên* after *ché yang-urh*, and after *shên-yeh-ti*; in many cases where *tso* is prefixed to a noun followed by *ti*, as here, it is not necessary to translate the combination otherwise than by the noun; *tso huan ti*, the acting-as-officer—s [persons,] = officers; here the acting-as-spirit-of-wealth—'s [spirit,] the spirit of wealth. 7. as many as; *lit.*, [of] these wealth spirits there actually (*yüan*), are five or six names. The *yüan* does not strengthen the affirmation so much as our word *actually* would.

END OF THE CATEGORY OF T' IEN.

END OF PART I.

OF THE

HSIN CHING LU.

PART II.

OF THE

HSIN CHING LU.



FIRST CHAPTER

OF THE

SHÈNG YÜ KUANG HSÜN;

OR,

AMPLIFICATION OF THE SACRED EDICT

OF

K'ANG HSI.

PART II

OF THE

HSIN CHING LU

A NEW EDITION



FIRST CHAPTER

THE CHING LU

SHENG YU KUANG HSUN

OF

AMPLIFICATION OF THE SACRED SCRIPT

OF

YANG HSI

FIRST CHAPTER OF THE *SHĒNG YŪ KUANG HSŪN*; OR, AMPLIFICATION
OF THE SACRED EDICT.

[THE Translation of the *Shĕng Yŭ*, or Sacred Edict, by Dr Milne, has made almost all students of Chinese acquainted with the work. I read the Chinese text with it some years ago, and, to the best of my recollection, the version is one of sufficient fidelity. Not having a copy at hand, I have been unable to compare my own translation of the first section with that of Dr Milne; or I might have corrected errors on my side, and, it may be detected errors on his. For this reason, no less than for another, viz., that where two languages differ in genius so widely as the Chinese and English, two versions of a very different physiognomy, may, without any great charge of incorrectness to be established against either, be drawn from one passage, the reader who takes the trouble to compare Dr Milne's English with mine, will perhaps meet with discrepancies, not at first to be satisfactorily accounted for. There is another reason, namely, that I have caused the colloquial of the Paraphrase to be jealously examined by competent natives of Peking, and in a few places the meaning has been more or less affected by their modifications of the idiom.

The chapter, it must be allowed, is one more likely to be of use to the Missionary, whenever circumstances shall admit of his preaching to a Peking congregation, than to the official Student-Interpreters, for whose use, as matter simplest and readiest to hand, it was, some months ago, roughly prepared. Still it is believed that even to the latter the perusal of it will not be without advantage, and the rough translation and notes have accordingly been revised with care.

The history of the Sacred Edict is, in brief, this:—In the year 1670, the second Emperor of the Ta Ch'ing (Ta Ts'ing) Dynasty, the style of whose reign was K'ang Hsi, "observing that morality had been for some time past declining daily, and that men's hearts were not as of old," published a hortatory Edict, or Decree, in 16 sections of seven words. Each section is a text, enjoining on the subjects of the empire, in classic form of phrase, observance of some particular obligation. The subjects to which these texts point may be generally stated to be,—

- 1st, The duty of the child to its parents, and of brother to brother; especially of the younger to the elder;
- 2d, The bond of clan-ship;
- 3d, Concord in communities;
- 4th, Attention to the labours of the field and the loom;
- 5th, Economy;
- 6th, Literature;
- 7th, Avoidance of heterodox doctrines;
- 8th, Observance of the laws;
- 9th, The influence of concession or forbearance, as prescribed by Confucian philosophy;
- 10th, Devotion to one's calling;
- 11th, Instruction and regulation of children and juniors;
- 12th, The evil of false accusations;
- 13th, The crime of concealing deserters or runaways;
- 14th, Regular payment of taxes;
- 15th, Advantages of the tithing system, as a protection against brigandage;
- 16th, The adjustment of feuds and differences.

To this, in 1724, the fourth son and successor of the Imperial author, whose reign was Yung Ch'eng, added an Amplification of the Instructions therein contained, being in fact Sixteen Lectures on the Sixteen Texts contained in the Edict of K'ang Hsi, styled Sacred, as the performance of an Ancestor duly canonised. It had already been ordained by K'ang Hsi himself, that his own edict, with another on the paramount importance of filial and fraternal obligations, also by him, should be read aloud on the first and fifteenth of each moon, by the chief authority in every province, prefecture, district, and half-savage jurisdiction of his dominions. The attendance at this Lecture was subsequently required of the military as well, and the form is still observed; one of the sixteen homilies being delivered on the appointed days to an audience of officials, gentry, literati, scholars *in statu pupillari*, and the common people. It does not appear, however, that, nowadays at all events, many attend who are not obliged.

The Amplification was paraphrased in the colloquial language of Peking, by an ex-Salt-Commissioner, named Wang Yŭ-po, and it is the first chapter of his Paraphrase, modified as I have explained above, that is translated below for the benefit of students of Mandarin Chinese. The English of the first Precept, and of the chapter of the Amplification, which is the corresponding Lecture upon it, it has been thought as well to prefix to that of the Paraphrase; both are very free versions, but a more literal one of the Paraphrase is given at the end of the explanatory notes which follow it. The Chinese text of the Paraphrase, which chiefly concerns the student of colloquial, will be found in its place to the left of the Chinese of the *Category of T'ien*.]

PRECEPT.—Cultivate filial piety and brotherly love, and all the duties of man to man will be had in due esteem.

LECTURE.—For the sixty-one years that His Majesty, our Progenitor, canonised as the Humane, sat on the throne, their Majesties, the Progenitors of the line, were his model, his august Ancestors the object of his reverence; never did the sentiment of filial piety fail in him. With his own hand he wrote his Exposition *in extenso* of the sense of the Treatise on Dutifulness; wherein he so fully expounded the text of that classic, as to render its meaning plain, and its reasoning connected. In this he had but one purpose, namely, to give order to his dominions by the inculcation of dutifulness. Hence is it that the sixteen sections of his Sacred Edict commence with one upon Filial Piety and Brotherly Obligations. And we, the heritor of the vast estate, pursuing with our thoughts the instructions of the Departed, have [likewise] placed foremost our exposition of the sense of Dutifulness and Brotherly Obligations, in this amplification of his views on the formation of public morals, which we promulge, soldiers and people, for your edification.

Dutifulness is to mankind in their proceedings, what due subordination is to heaven and earth, (nature,) in the work of creation. If a man have no sense of duty to his parents, is it that the affection of the parent for the child is the only matter that has escaped him? Ere yet he left the breast, when he could not feed himself if hungry, nor clothe himself if cold, his parents watched his voice, observed his changes of countenance; were joyful when he smiled, were sad when he cried; quitted him not a half pace when he moved; cared not for food or rest if he were sick; reared him, educated him; when he was grown to manhood bestowed on him a home, devised for him a calling or profession. Mind and body were alike exhausted by the multitude of their efforts to aid him. Infinite as the height of heaven, so indeed is the goodness of parents; would the son repay, were it but a ten-thousandth part of their affectionate kindness, it assuredly behoves him, within, to devote to that end his whole heart,—without, to exert his whole strength; careful that he come not to harm*; sparing in his expenditure; duteously lightening their labours by his diligence; rendering them all filial service and maintaining them in all comfort. Let him not gamble nor drink; let him not delight in feats of daring nor in trials of strength; let him not be over fond of riches, privily to spend them on his own wife and children. Be it that for forms and observances there be insufficient provision, sincerity will make it enough and to spare.

To enlarge our definition; in the words of Tsêng Tzŭ, unseemly conduct is unfilial; want of devotion in the service of the sovereign is unfilial; want of dignity in the holder of office is unfilial; cowardice in battle is unfilial. To be well-conducted, loyal, dignified, and brave, is the part of a pious son.

As regards precedence among brethren, the eldest son of the father is entitled the leader of the house; the elder brother is distinguished by the rest as senior of the house; and to him should all questions be referred, whether affecting income or expenditure, small matters or great; to him should his juniors give place in eating and drinking; his words should they obey; to him yield precedence when they walk; the superior place when they sit or stand with him. In all things whatsoever should they show their sense of the obligation of the junior to the senior.

Where a man is the senior of his fellows by ten years, he should be served by them as though he were their elder brother. The senior by five years, should have precedence by a shoulder; how much more is the principle imperative in the case of your actual kith and kin! The relation between filial and fraternal duty being intimate as it is, the service due to seniors being equally obligatory with that due to your [elder] relatives, it follows that, if you make pious sons, you will be dutiful brothers; and if pious sons and dutiful brothers, you will be obedient and virtuous people in the fields, loyal and valiant warriors in the ranks.

You well know, soldiers and people, that it is the duty of the son to be filial, of the younger brother to be subordinate; but our fear is that an habitual omission to discharge these offices, unobserved by yourselves, may bring you to the neglect of all the social duties.†

If you are in earnest repentant, put forth all your zeal, make every effort that it is right to make; from one thought on filial and fraternal duty, advance progressively until your thoughts be all thereon; make not much of empty forms, make not little of small services; buy not a reputation, traffic not for applause, [by display:] be not active at the first, to become careless in the end. Thus, in some degree, will you strengthen the principle of filial piety and brotherly obligation. The state has its penalties for the neglect of either duty, but though the penalty be a provision against the overt act, it is hard for the law to reach the offence committed in secret. The thought is altogether intolerable to us, that, through impenitence, you may be lost in the by-ways of evil; for this cause we reiterate our words of instruction and warning, that you may one and all of you, soldiers and people, identifying yourselves with our purpose, and stimulated by us to a good beginning, fulfil to the utmost your obligations as sons and brethren.

Yes! The virtues of the sages had their root in the social relations; the morality of Yao and Shun was not other than the practice of filial and fraternal duty. "Let men," says Mêng Tzŭ, (Mencius,) "render due affection to their parents, and due respect to their seniors, and the empire will have peace."

* *Come to harm*,—either by vicious courses, or unnecessary risks; in either case he impairs the effectiveness of his body, which is not his own, but, as the Paraphrase insists, the trust or bequest of his parents. Hence, a little farther on, the son is forbidden to be ambitious of excelling in daring or strength; that is, of course, where the feat is performed for its own sake, and not as a matter of duty.

† The *wu lun*, five relations, the reciprocal obligations of parent and child, husband and wife, ruler and servant or subject, friend and friend, and brother and brother. Literally, should cause you to place yourselves beyond the [pale of] human relations.

PARAPHRASE.—1. His Majesty means to say, that during the sixty-one years that our Emperor, the Sacred Ancestor canonised as the Humane, reigned over the empire, his Ancestors were the chief object of his veneration. In composing the work he wrote, the Paraphrase of the Book on Dutifulness, he had but one purpose, namely, to enjoin publicly on every one in the empire an exact fulfilment of his duty to his parents. 2. Duty to parents and seniors was, accordingly, the first of the sixteen texts promulged by his Majesty in his Sacred Edict, and it is on your duty to parents and seniors that his present Majesty now addresses you, the people, in the first of those sixteen Lectures on the precepts enunciated in the Sacred Edict, which he has composed with reference to the Sacred Ancestor's desire for the instruction of mankind.

3. What is duty to parents? The principle of duteous subordination is one of the greatest importance. It is a principle which neither heaven above, nor earth beneath, nor man, who is between the two, can dispense with. 4. How so? Why, simply because it is the perfection of harmonious intelligence. Observe heaven and earth, [the twin powers of creation;] how, without such intelligence, could they produce mankind, and other numerous objects of creation, as they do? And man, if without the quality of duteous subordination, in that he no longer possesses the intelligence necessary to the operation of these powers, how is he in effect man?

5. Now, a word on the tender affection of your parents for you. At the time that any one of you was a baby in arms, while you could neither feed yourself if you were hungry, nor clothe yourself when you were cold, your father and mother were watching your looks, and listening to the sound of your voice; pleased if you smiled, out of spirits if you cried; following you step by step when you moved; if you were ever so little indisposed, so anxious that they could neither eat nor drink; unable, until you were recovered, to regain their peace of mind. 6. No one can tell all their toil and trouble, all the shocks and alarms they endured, as they watched you intently, through your first year of babyhood, and on through your second year of growth. Then there was your nurture and education; the procuring you a wife to bear you children when you had reached man's estate; the hopes formed respecting your studies and literary reputation; your establishment in a home or a profession,—in which of these particulars were your parents not interested? And will it ever be in your power to repay such goodness in full?

7. If you do not comprehend the goodness of your parents, a single reflection on what you feel towards your children, will enable you to comprehend it. 8. The ancient proverb says well, "It is in bringing up children that one learns the goodness of one's parents." But once you have so learned it, why do you not conduct yourselves duteously towards them? 9. For a duteous subordination to parents is nothing impracticable. One of the ancients indeed slept on the ice, another cut his thigh, another [would have] buried a child, [in the service of parents;] examples such as these we should have trouble in following; but there is no positive obligation to go this length before you can be pronounced to have done your duty to your parents. The one thing needful is to have your parents ever and always in mind. Nothing more.

10. If you really desire to return their kindness, leave nothing unattempted within the compass of your means to serve the old couple. Stint your own diet and expenses, rather than not let them have all [they can] to eat and to spend. Take any little trouble off their hands. Do not gamble or drink. Have no quarrels with any one. Keep no private hoard of wealth to be fondly bestowed on your own wife and children, while your parents are neglected. Outward forms of attention it may not be in your power to observe; but that is of no consequence; all that is requisite is sincerity within. 11. Your daily fare may be as coarse as you please, but if, through your instrumentality, your parents manage to swallow it in cheerfulness, you have done your duty by them.

12. Extending the application of the principle farther, I may observe that, in every act that is at variance with the rule of right, in that it is in contempt of the person you inherit from your parents, you commit a breach of duty towards them. 13. When you are engaged in any business for the emperor, if you give less than your whole mind and energy to the work, this lack of fidelity to your sovereign is the same thing as if you were wanting to your parents. It is another breach of filial duty. 14. Men in office, if they govern ill, provoke the derision and abuse of the people. This is in contempt of the person they inherit from their parents, and accordingly is another breach of the same duty. 15. To act or speak unsatisfactorily before your friends, thereby dishonoring your parents, is another. 16. Soldiers, if you be not eager and forward in action, in that you move the people to ridicule your feebleness, and thus discredit the person you have inherited from your parents, you likewise commit a breach of duty towards them.

17. Rebellious children are at the present moment very numerous in the world. At a word of reproof from their parents their colour will change with anger; to an expression of abuse they will rejoin; order them one way and they go another. Some there are who will let their parents starve, while their own wives and children are well fed and well clothed; some rush headlong into misfortune, and bring displeasure on their parents; others break the laws and put their parents to the annoyance of having to appear before the authorities. 18. We need not say that such persons are intolerable before heaven; [there is a more immediate consequence of their impiety;] their own children follow the example they set them. Where does one ever see a good son born to the undutiful man? Will not a thought on this bring you to your senses?

19. Next in importance to children's obligations to their parents, are those of brother to brother. You and your brother are two persons doubtless; but then his flesh and bone is your flesh and bone. Brothers are said for this reason to be hand and foot of the same body; whenever, therefore, you put a slight upon your brother, you put a slight on your parents. 20. So in the case

of brothers by different mothers; you are still blood and bone of one father; do not argue that the difference of mothers makes a difference between you.

21. A man's most intimate relation in the world is to his wife; but if his wife die, he can marry another; whereas, if his brother die, where is he to look for another? Bethink you then, ought you or ought you not to love your brother dearly?

22. Do you ask how love him dearly? On the part of the younger brother there should be a respectful deference to the elder. It is his duty to give way to him in everything, whether as regards food or raiment; the practice of courtesies to others; in speaking, moving, sitting down, or standing up. 23. Amongst the ancients, if any inhabitant of the village one resided in were ten years older than oneself, one treated him with the same respect as an elder brother; if he were five years senior, one moved by his side, but in rear, never venturing to pass him; and if it behoves one so to defer to a senior even though not a relation, how much more to one's own brother?

24. On the other hand the elder brother should shew a tender affection to the younger. Be the age of my younger brother what it might, I should behave to him just as if he were my child.

25. If my child, for instance, misconduct himself, I am seriously displeased with him, I scold him, I beat him; but by the time I am cool again, I am as fond of him as ever. 26. And a brother is to be the exception to this rule; if he does wrong, I am not gently to exhort and reprove him; any little short-coming on either side must, of necessity, produce dissension or blows! 27. You and your brother, remember, are born and bred of the same parents. When you strike your younger brother, it is just as if you struck yourself; and then he, with as little discrimination between right and wrong as his elder, when he receives a blow from you, will raise his hand to return it. Suppose a man were, by accident, to strike his foot with his hand, would the foot kick the hand in return, pray?

28. The disagreements of brothers, at the present time, all arise either out of disputes about money, or from their giving ear to the talk of their wives. The chat of their wives, such as it is, is not absolutely without a trifle of sense in it, and just for the reason that it is in so far sensible, it gains imperceptibly upon the hearer.

29. The elder brother's wife says to him, for instance, "How lazy your younger brother is! How wasteful he is! You toil away to make a little money, and support him, while he is condemning this thing and censuring that. Are we his wife and family, pray? Do we owe him duty and obedience as such?" 30. And then the younger brother's wife will say to him, "As to your elder brother making the money, why, so do you make money. Whatever he does in the house, great or small, you do the same. No hired servant is so hard worked; and his children forsooth are children; they may buy this to eat and that to eat, while ours are to die, I suppose?"

31. To talk of this sort, a little to day, and a little to-morrow, the elder brother, in spite of himself, will pay some heed; on this follows a total estrangement of one brother from the other; their mutual griefs daily accumulate, and at last they come to blows.

32. They do not feel, you see, that brothers are one man; if they did, they would know that where an elder brother is unable, more or less, to shift for himself, it amounts to an obligation on the younger to support him; that if an angry word be spoken at an odd time, it should be looked on as no more than what might be uttered in drunkenness or in a dream; and then there would be an end of ill-feeling on either side; they of all people will treat it seriously. 33. [Take the parallel case of the members of the body;] the right hand, for example, is much the more capable of the two; it is that with which one writes, or counts, or takes hold of a thing; but because the left is much less handy than its fellow, no one was ever known to beat the left with the right. And how, with a relation between them as intimate as that which connects the hand with the foot, should brother and brother have differences and discussions? 34. Money, recollect, is a chance possession; when what you have is gone you may get more. [Do not let women's chatter about it divide you from your brother;] your wives are not, as your brother is, born of the same parents as you are. What sense have they [that you should attend to their talk]?

35. Your only consideration should be this, that discord between brothers cannot fail to incense their parents. Were you but to see your own children fighting, would you be angry or not? Thus it is that between dutiful sons there is invariably a good understanding as brothers. 36. The ancient proverb says well, When you hunt the tiger, your best man will be your own brother; in the battle, you must have father and son for your soldiers. 37. And again a proverb says with equal truth, It may be well to kill another; it is perdition to kill oneself. And again, When there is misunderstanding between brothers, they are the sport of the looker-on. While you are full of your feud about nothing, other persons will stimulate it by fetching and carrying your remarks; and whether you come to blows or go to law, the utter ruin of the family is in either case an invariable consequence. 38. If you are dutiful and affectionate, as people you will be good subjects, as troops you will be stout fellows. 39. But now, which of you, soldiers and people, knows not that it is good for sons to be dutiful, and for brothers to be at peace? Well then, knowing these things to be good, why do you not them, with all your heart and all your might? 40. Let your every thought be in very deed of your parents and your brethren. Do not limit yourselves to those outward unrealities which are fair to see. Neglect not as trivial the minor attentions due to them. Let not the empty praise of others be your only object; neither begin well to end badly; and you will then be truly pious sons and truly good brothers.

41. If you be disobedient as the one, or quarrelsome as the other, you must be punished according to the law; but were your minds left unenlightened, correction itself would be thrown away upon you. 42. His Majesty, unable to bear this thought, reiterates his exhortations to you on the subject. If you will hearken to his words, and be, one and all, dutiful and brotherly,

not only will you never, in your own career, come in contact with the law, but, in succeeding generations, your good example will be followed by your sons and grandsons. 43. The proverb says well, The pious son begets the pious son; the rebellious son breeds the rebellious. 44. Could it indeed be that all your sons and grandsons were dutiful and brotherly, there would be no part of the empire disturbed. Practise then these virtues in earnest, and never, never, so ill requite the all-excellent purpose of the Sacred Ancestor, His Majesty the Humane, as to regard them as everyday formalities.

OBSERVATIONS.

- 1.—*Obs.* 1. His Majesty, *lit.*, lord of ten thousand years. At levees, &c., as the officials prostrate themselves they cry, *wan sui wan sui Yeh!* Lord of a myriad years, a myriad years! Compare, O king, live for ever! 2. our emperor; the *wo* is used in Imperial decrees, proclamations, &c., as *our*, = of our nation, whether speaking of the sovereign, the state, the army, &c. As the emperor, then reigning, is immediately below referred to in the third person, I have therefore taken *wo* to mean of us, his subjects, not of me, the emperor. 3. Sacred Ancestor; *tsu*, like the Latin *avus*, includes the nearer as well as the more remote degrees of ancestry; but the term is here technically employed. The present dynasty honors three of its members as *Tsu*, and five as *Tsung*. The Manchu chief Nurhohih, who, in 1618, commenced the war which ended in the overthrow of the Ming dynasty, assumed as the style of his reign the words T'ien Ming, Heaven's Decree. He died in 1626, and was subsequently canonised as *T'ai Tsu* the Great Ancestor; his successor, nine years of whose reign were T'ien Tsung, and remaining eight, Tsung Tê, was canonised after his death in 1643, as *T'ai Tsung*. The first monarch who sat on the throne of China then reigned as Shun Chih (1644-61,) and was canonised as *Shih Tsu*, Ancestor of the Generation, or Family, and his successor, after his glorious reign of K'ang Hsi, (Pacification and Virtuous Eminence, 1661-1722,) was canonised as *Shêng Tsu*, the Sacred Ancestor. His four successors whose reigns were Yung Chêng, Chien Lung, Chia Ch'ing, and Tao Kuang, have all been canonised as *Tsung* with distinctive prefixes. (See *obs.*, 7.) 4. canonised; besides the distinctions explained in *obs.* 3, every emperor is assigned a posthumous title, chosen from a list of words given in the Statutes, and intended to record the acts or qualities which distinguished him. The word *jên* we are tempted to render *humane*, from the affinity of the character to that used as *jên*, *homo*. Our word benevolent, or philanthropic, or the substantives corresponding, might be employed with perhaps greater exactness to translate it. 5. *lit.*, our Sacred Ancestor, the Benevolent Emperor, or, the Emperor Benevolence. The Chinese speak of what was done by him or under him as *K'ang Hsi* so and so, or *K'ang Hsi nien*, in the years or time of the reign so styled. See Williams's *Middle Kingdom*, vol. 1, page 310, on the rule of names imperial. 6. reigned over the empire; *lit.*, sat sixty-one years [on the throne of all] under heaven, = the empire. 7. his Ancestors; *tsu*, see *obs.* 3; *tsung* is properly the temple in which the ancestors of any tribe are adored, but here used merely to pluralise *tsu*. This is shewn by the Manchu version of the Lecture which renders *tsu-tsung* by *mafari*, the plural or collective of *mafa*, grandfather or ancestor. Understand any word meaning object, after *tsui ching-ti*; [his] most venerated [object] was his ancestors; = that which he most venerated, &c. 8. In composing, &c; *lit.*, intimate-self (*ch'in-tz'ü*), made (*tso-ch'êng*), the classic on Dutifulness' Paraphrase, this one book:—*ch'in*, originally to love, hence used as self, near to self, in various combinations; the Classic, *ching*; the canonical books of the Confucian philosophy are spoken of as *ching shu*; the word *ching* is also applied to the Buddhist and Rationalist classics, and to some works the matter or antiquity of which entitles them to particular respect: the last are comparatively few.—Dutifulness, *hsiao*, specially of duty to parents, although the classical treatise, *Hsiao Ching*, does speak also of the duty to seniors;—Paraphrase, *yen-i*; that is the specific meaning (*i*) or spirit, widely, or diffusely, (*yen*), set forth;—this one book; *pu* the numeral, or classifier, of book; not volume, which is *pên*. 9. sole purpose; understand *t'a-ti i-szu*, his purpose, before *wu-fei*, not not, a strong affirmative;—his purpose (*i-szu*), entirely was (*shih*), the *i-szu* described by all the words from *yao* to *ti*; viz., a wanting, or enjoining, (*yao*), all-*(p'u)*, the-empire's-men-all-to-exhaust-the-dutifulness-principle - - 's purpose. On *tao* see above, page 34, *ex.* 306, *obs.* 6.
- 2.—*Obs.* 1. The order of the English is purposely much inverted; *lit.*, which because of (*so-i*) = wherefore [of] the Shêng Yü's 16 columns, (*t'iao*, see page 23, *ex.* 237, *obs.* 3.) the foremost or head article (*t'ou i chien*), accordingly (*chü*), speaks of *hsiao*, duty to parents, and *ti*, duty to brethren. The *chien* is the ordinary numeral, or classifier, of things, matters, affairs. The *chü* supports *so-i*. The *ko* before *hsiao* is redundant. 2. promulgated, &c; the words *shêng yü* by their place in the column, three above all others show that the deceased sovereign of the reigning dynasty is referred to. The rule for the placing of characters in official writing is given in the K'o Ch'ang T'iao-li, Laws of the Literary Examinations. 3. At the present the lord of ten thousand years sitting, or having sat on, the throne, (*tso-liao wei*) = the present emperor, bethinking him of (*hsiang-cho*), the Sacred Ancestor's to instruct men—'s intention. Composed (*tso ch'u - - lai*),—all that intervenes between *ch'u* and *lai*, viz. sixteen sections (*p'ien*, *lit.*, leaves,) of the Sacred Edict's Amplification (*kuang hsün*, *lit.*, wide, or *in extenso* explanation, or instruction.) 4. now addresses, &c., foremost (*hsien*, *sc.* before all other matters,) taking this duty-to-parents-and-senior—'s principle (*tao-li*, see 1, *obs.* 9,) tells it (*chiang-chiu*), to you all the people (*po-hsing*), to listen to. The word *chiang-chiu* is much more common as curious, worth talking about; (see page 38, *ex.* 325.)
- 3.—*Obs.* 1. duteous subordination; *hsiao*, dutifulness, and *shun*, obedient. The context presently, (4, *obs.* 5,) shews that this combination may mean not simply subordination of the inferior in grade, but an appreciation of relations such as will enable a superior duly to contribute to the achievement of a lawful purpose. 2. can dispense with; *lit.* [of the three things enumerated,] there is not one that has separated, = can. separate, itself from this principle—'s [thing.]
- 4.—*Obs.* 1. How so? *lit.* what, or, how [do I] say? 2. perfection, &c.; *lit.*, *hsiao-shun* is 'ho *ch'i*, peace-matter, harmony-essence, qualified by *i t'uan-ti*, complete, in perfection; the *t'uan* is round as a full moon; the *i* means unity and integrity. 3. twin powers; *t'ien*, heaven, is Yang, the male principle of nature; *ti*, earth, Yin, the female; *lit.*, you see, or look, heaven and earth if not in-harmony; the *yao shih*, if it be that, interposed as elsewhere between the subject and the verb. 4. how could - - produce; *lit.*, how (*yen*), able to effect the production of (*shêng-tê*), very many men and things (*jên-wu*, which may also simply mean man,) forth-coming? *ch'u-lai*, auxiliary of *shêng-tê*, = bring

FIRST CHAPTER OF THE SHENG YÜ KUANG HSÜN;

forth:—*ni*, here interrogative, as it most commonly is. The *hsü* in *hsü to* is colloquially used as *hao* in *hao to*, very many: its proper signification is to permit, to promise, and I can find no etymological reason for its use as here.

5. As nature without *ho*, so is man without *hsiao*; neither achieves completeness; *lit.*, man - - how able notwithstanding (*huan*,) to be perfected as, = to be, (*ch'êng*,) man?—*ho* before *jên* is best taken as redundant.

5.—*Obs.* 1. A word, &c.; *lit.* now (*ju-chin*,) also, or furthermore, (*ch'ieh*,) taking father and mother-painfully, = tenderly-loving (*t'êng-ai*,)—you (*ni-mên*)—s—heart and bowels, = feelings, [I] say a say [for] you to hear. The conjunction *ch'ieh*, not unfrequently, appears to have an imperative action on the verb, in introducing a proposition; *pa*, as elsewhere, collects all the words between it and the verb together as the object preceding the verb.

2. in arms; *huai*, to cherish, also the bosom; *pao*, to embrace; *huai-pao-urh*, in the arms, the embrace of a person carrying one.

3. neither feed, &c.; *lit.* [were you] hungry, (o or *liao ni*)? by yourself (*tzü-chi*,) you could not (*pu hui*,) eat rice.

4. father, *lao-tzû*, and mother, or mammy, *niang*, (see page 7, *ex.* 87;) expressions belonging to the lower colloquial.

5. indisposed; *lit.*, you if it were that slightly you had a particle of sickness: slightly, *liao-liao-rh-ti* generally, as opposed to particularly; understand *yang-tzû* after *ti*; in other words treat the phrase as adverbial. Compare page 12, *ex.* 144, *obs.* 1.

6. *ti* here is very possibly a corruption for *tê*; if it be not I think the form elliptical; *q.d.* *t'a-ti yang-tzû shih ko ch'ou-ti yang-tzû*, their fashion was anxiety's fashion. The particle *ti* is constantly used after a surname, where persons are spoken of; the word *hsing*, surname, being supplied or omitted at pleasure; *na-ho Lan-ti*, or, *na-ho hsing Lan-ti shih tse-mo shuo*, Lan said so and so. Here *jên* is clearly understood after *ti*. On the adverbial construction of a word or phrase repeated before *ti*, see page 12, *ex.* 144.

7. nor was it, &c.; *lit.*, only waiting till (*têng-cho*, see page 30, *ex.* 279, *obs.* 2) your body was well; this [attained,] then (*ts'ai*,) they put their hearts at rest; the verb *fang*, here indicates the condition to which distraction or trouble of mind is opposed. See the fourth of the Confucian books, Hsia Mêng, Cap. 6. On *ts'ai* compare page 31, *ex.* 283, *obs.* 1; *ex.* 284, *obs.* 3.

6.—*Obs.* 1. No one can tell, &c.; *lit.*, with eyes intently (*pa-pa-urh-ti*) beholding. This word *pa* in *pa-tzû* may stand for the *pa*, that means, a target; I have no other satisfactory account of the origin of the phrase here used.

2. baby-hood, &c.; *lit.* one year small, two years large - - wise (*ti*;) as above in 5, *obs.* 5, 6:—[man] does not know they received, = suffered, (*shou*, as in page 33, *ex.* 298, *obs.* 3; page 34, *ex.* 306, *obs.* 5;) how much tribulation; (*hsin*, crude, *ku* bitter.)

3. shocks, alarms, *ching-p'a*; endured, *tan liao*; the *tan* is not given this sense in the Lexicon; it might be written *tan*, to bear a burden. (See note in the Chinese text.)

4. nurture, &c.; *yang-huo*; *yang* to rear, *huo*, living, the feeding to the preservation of life.

5. the procuring a wife; *lit.*, when they had reached, or, when it may have come to, your manhood's time; your having become (*ch'êng*,) man, and grown to greatness, grown up,—s time, - - the for you; *kei*, to give, but causatively, not in the sense of permitting; (see page 3, *ex.* 36, *obs.* 1,) a wife, the bearing, or to bear, children; *ch'ü ch'i*, ducere uxorem, *chia jên*, nubere virum, (Morrison.)

6. literary reputation; the looking forward (*wang*,) to your reading books and making (*ch'êng*,) a name.

7. establishment; the for you working out (*ch'êng*, see below 30,) a house; the founding a business (*yeh*,) or profession.

8. interested; *lit.*, [of all these] what one particular did not concern (*huan*,) the parents' heart; is this goodness (*wên*,) repay-able (*pao-tê*,) in full (*chin*,)—s [goodness]?—goodness which [the children] to pay may attain, *pao-tê*; the nominative of *pao* is children understood.

7.—*Obs.* simple reflection; *lit.*, only taking you—towards-[your]-children—s feelings think a thought.

8.—*Obs.* 1. says well; one teacher prefers *ti* to *tê*, = that which is said is good.

2. one learns; *lit.*, bring up children, then (*fang*,) know parent's goodness; one, and a very common equivalent for such a construction as,—You must bring up children before you can know, &c. Compare 9, *obs.* 4.

3. but once, &c.; *lit.*, past thus (*chi jan*,) = since, or, now that, you know, or, have learnt, (*chi k'iao-liao*,) = when you have learnt.

4. why do you not, &c.; *lit.* why do you not go [and be] dutiously - subordinate - to them. The *ch'ü* to go, is almost redundant; if it have any other beside its common auxiliary power it is in the indication of the act as towards another.

9.—*Obs.* 1. For a dutious subordination, &c.; the *for* is intended to translate *ysh*, also, again, indeed; *lit.* this subordination indeed is no impossibility. No conjunction is absolutely necessary in the English.

2. one of the ancients; Wang Hsiang lay on the ice all night to catch a fish for his mother who was sick. Another cut out a piece of his thigh for a sick parent to eat; some medicinal virtue is still attributed to the flesh of the thigh. There are several to whom this pious feat is assigned. Kuo Chü was about to bury his child that his wife might suckle his mother, who was starving; but, when digging a grave for the purpose, he found a treasure.

3. examples; *lit.*, for example, or, for comparison's sake, (*pi fang*,) = if we instance, the three cases stated—this kind's things,—the last clause being purely resumptive,—then (*ch'ü*,) it would be hard to imitate (*hsiao*, oftener to learn.)

4. but there is; *lit.*, also not is it a fixed necessity (*pi ting*,) that you must thus do, then (*ts'ai*,) shall you be said to be, = before you can be said to be, filial. Compare *ts'ai* with *fang* in 8 *obs.* 2.

5. ever and always; *lit.*, only must you heart-heart-thought-thought-wise. (see page 12, *ex.* 144, *obs.* 1,) taking (*pa*,) your parents, lay them on your mind (=lay your parents, &c.,); then will it be well.

10.—*Obs.* 1. really desire; *kuo-jan*, really thus, a strong affirmative, very commonly used to introduce a hypothetical proposition; *if* in very deed, &c.

2. nothing unattempted; it will be simplest to understand *shih-ch'ing*, matters, after *tso-tê-lai-ti*, and *yang-tzû*, manner, after *wu-so-pu-chih-ti*, that is to treat the first *ti* as a relative, and the second *ti*, as an adverbial particle. Construe thus, [in] whatsoever [things] (*tan-fan*,) your own capacity (*li-liang-urh*,) is able to do, - - nothing-that-(*wu so*,)-it-does-not-reach-wise-go serve, or minister to, (*fêng-ch'êng*,) them, the two old persons; *ch'ü*, go, redundant as above in 8, *obs.* 4;—to serve, or minister, *fêng*, to tender, as service, tribute, &c.; *ch'êng*, to receive, or undertake, as a superior's pleasure, &c.

3. stint - - rather than, &c., *lit.*, it is preferable that, (*nêng-ko*,) yourself should little, (= less, compare page 25 *ex.* 247, *obs.* 3,) eat, less use somewhat, (*tiên-rh*,) [that] complete-ly, (*chin-cho*,) yours parents should eat, &c.:—the word *nêng* or *ning*, peace, tranquillity, is often used, as here, to mark a course to be preferred

OR, AMPLIFICATION OF THE SACRED EDICT.

or not to be preferred, in comparison with another. It is, I think, found more frequently with the clause which pronounces in favour of the one, than, as here, against the other:—Completely; the *chín* is of the same meaning as *chín*, without the *jén* at the side. The construction of *tou*, all, and *to*, most, is in appearance contradictory; if the parent eats all (*chín*), the son will not be able merely to eat somewhat less (*shao-tien-rh*), than usual. The translation therefore interpolates the words *they can*.

4. any little trouble; *lit.*, for them vicariously take (*tai*), a particle of trouble, (*tien-rh lao*.)
 5. secret hoard; *lit.*, do not a back place (*pei ti*), within, [for your] private self (*szü-tzü*), accumulate (*chi-tsan*), money, *lit.*, silver, and [copper] cash, (*yin-tzü-ch'ien*).
 6. fondly bestowed; *t'eng*, pain, also used to express tenderness of the affections; tenderly [regarding] your own wife and children, not looking to (*pu hu*), your parents.
 7. outward forms; *lit.*, allowing it to be so (*tsung-jan*), that out-side's form and rule (*kuei-chü*), you cannot observe, (*ku-pu-lai*;) not at all (*tou pu*), does it matter, or do harm (*fang-ai*), hinder and embarrass, [- that which should be.]
 8. sincerity; *lit.*, only must you be heart-within sincere (*ch'eng-shih*;) then will it be well.
- 11.—*Obs.* 1. your daily fare, &c.; *chiu*, then, = the condition of sincerity fulfilled,—*shih*, it is [as follows, suppose that the *kuang-ching*, state of things, is] coarse tea and insipid rice—'s [*kuang-ching*.]
2. your instrumentality; *lit.*, it is only necessary to cause them rejoicing-ly to swallow, *lit.*, in eating to accomplish that it shall descending go.
 3. done your duty; this then, accordingly, is duteous subordination.
- 12.—*Obs.* 1. extending the application; *pa*, sign of the object preceding the verb; *t'ui k'ai*, pushing and opening, as a number or multitude; pushing them forward and apart, so that they extend over more surface as they advance;—if indeed this principle, or theory, (*tao-li*), extending we speak.
2. in every act; *chiu*, as in 11, *obs.* 1, then is it [thus;] any raising (*i chü*), any movement (*i tung*), not [being] a compass-and-square—'s [*chü-tung*.] The *chü* in *chü-tung* is stated etymologically to refer to the action of the hand, as *tung* to that of the foot. The combination may be rendered generally by our word movement, or proceeding. The word *kuei* means a compass, *chü*, a square; hence *kuei-chü*, rule, regularity.
 3. in that -- contempt, &c.; *na* that [*chü-tung*, so described] *chiu*, accordingly, *shih*, is, to have depreciated (*ch'ing*, light, to hold light, *man*, slow indolent, careless), = is in depreciation of, your father and mother's bequeathed body.
 4. commit a breach; *chiu*, [and] accordingly is not filial.
- 13.—*Obs.* 1. business for the emperor; *kei*, (see page 3, *ex.* 36, *obs.* 1;) '*huang-shang chia*, the emperor, a familiar expression; the *chia* may be added or omitted.
2. lack of fidelity; *shih chün*, [this is] to serve the ruler, *pu chung*, not with loyalty, or fidelity. The whole phrase is classical.
 3. same thing; *chiu* accordingly, or, in that case, same (*ju tung*), with (*'hai*) a-to-parents-not-good --'s [action,] it is one and the same fashion. In our idiom, either *ju tung* or *'hai* is redundant.
 4. another breach; also (*yeh*), in that case (*chiu*), = by parity of reasoning, it is another un-filial [act.]
- 14.—*Obs.* 1. men in office, *tso huan ti*, acting-as-officer—'s [men.]
2. provoke; *jo*, bring on themselves, the people's laughter and execrations.
- 15.—*Obs.* 1. before friends; *kên*, the heel, = behind; *ch'ien*, in front; the whole may be rendered before, or, as we say, amongst, friends.
2. unsatisfactorily; *pu cho-shih*, faultily, unsoundly; a teacher illustrates the meaning of the phrase by referring to paper pasted against anything; where it blisters, not holding evenly, it is said to be *pu cho-shih*; (see below 25, *obs.* 2.)
 3. dishonouring, *chan*, or *tien*, blemish or flaw in a gem; *ju*, disgrace, or to disgrace.
- 16.—*Obs.* 1. forward in action; better perhaps, in war-time; *shang chên*, to ascend, or take place in the ranks; *ch'u ping*, to send forth soldiers; if at such a time you do not choose (*pu-kên*), valiant (*yung*), and fierce, (*mêng*), to contend for the foremost place (*chêng-hsien*), = to emulate your comrades in valour.
2. ridicule feebleness; you cause (*chiao*), men to ridicule (*hsiao 'hua*), your softness (*juan*), and weakness (*jao*); your imbecility.
 3. discredit; *hsia*, down, or below, *chien*, cheap, vile; *hsia-chien*, de-preciate, or cause depreciation of.
- 17.—*Obs.* 1. word of reproof; *shuo*, followed immediately by a person, is to find fault with him, either before his face, or behind his back; *chü* = *i chü*, one sentence.
2. colour change, *lit.*, they change the face (*pien lien*.) here, in anger.
 3. abuse; *lit.*, curse, or revile, them a sound.
 4. rejoin; *lit.*, they then return lip; *'huan* as a verb is not also pronounced *'hai* or *'han*, as in the clause next but one.
 5. some there are; *lit.* also, or, even (*'huan*, *'han*, or *'hai*, but more commonly the two last,) are there (some in the following predicament, or, who act as follows.)
 6. let their parents, &c.; construe categorically; their own wives and children [are] all full-and-warm-like (page 12, *ex.* 144;) their parents, on the contrary (*tao*), endure (*jên*), starvation and suffer (*'gai*), hunger:—*jên*, oftener to endure mentally, to be pained by reflection; *ai*, or *'gai*, to suffer generally, be the recipient of; hence like *shou*, to receive, a common index of the passive voice; e.g., *ai ta*, to be beaten.
 7. rush headlong; *lit.* impetuously (*ch'uang*), go forth [and so cause,] calamity (*'huo*), to come. In explaining this clause and the following, a teacher will supply some simple causative such as *chiao*.
 8. bring displeasure; construe, [they] embarrass (*tai*, to draw as by a string, *lei*, to entangle as in a net,) their parents; then understand *chiao ta*, they cause them to receive, or suffer anger, (*shou ch'i*.)
 9. break laws, *fan shih*; that is do things (*shih*), that bring them in collision with (*'fan*), the law; *fan fa* (42, *obs.* 4,) is the common expression for getting foul of, committing offence against, the law. Compare this and *obs.* 6, with page 32, *ex.* 292, *obs.* 4.
 10. annoyance -- authorities; *tai-lei* parents, as before, [and cause them] to see officials and enter courts.
- 18.—*Obs.* 1. such persons; either *chung* (pron. *tsung*) or *yang* is redundant; the clause would be quite idiomatic with one or other omitted.
2. before heaven this sort of men; do not say heaven's justice does not tolerate. The *'tien li* might be here *'tien* or *shang 'tien*; the *li* is here rather the law of right exercised by supreme heaven; not the sense of it imparted to man.
 3. immediate consequence; *chiu* following the negative *pieh* has disjunctive power; not only is heaven impatient of it, but there is (*shih*), another consequence, namely, &c.
 4. follow; their children have beheld (behold) their fashion or model; then following (*kên-cho*), imitate it.
 5. bring you to your senses; *lit.*, you think a thought; still (*'han*) do you not discover [your real position]; *hsing* is by enquiry to discover; *wu*, to perceive, to comprehend.
- 19.—*Obs.* 1. next in importance; *ch'u liao*, having cut out, having excepted parents, then, &c.

FIRST CHAPTER OF THE SHĒNG YŪ KUANG HSŪN :

2. doubtless; you and your brother are by no means (*ping wu*,) not (*fei*,) two persons, I do not mean to maintain that; but, &c.
3. put a slight; *pao*, thin, *tai*, towards, or to act towards; want of heartiness, of substantial consideration.
- 20.—*Obs.* 1. So in the case; *chiu shih*, thus is [it that] brothers not having a common mother, still (*yeh*) are one father's bone and blood.
2. do not argue; do not say they are not of the same mother; then, or thence (*chiu*) regard them as being of, as making (*chéng*,) two sorts.
- 21.—*Obs.* 1. if a brother die; if it be that brothers are not; *mu-liao*, de-fuerint.
2. where is he to look; where still shall he find one; *chao*, to seek, *chao-tê-lai*, to find, seeking to obtain that the object sought shall come.
3. *ch'in-²sai*, (see 1, *obs.* 8;) intimately, affectionately, love.
- 22.—*Obs.* 1. how love him, &c; the *ko* is redundant; it might be omitted.
2. the younger brother, *lit.*, [the] doing, = being, younger brothers—'s [man,] must *ching-chung*, reverentially appreciate, give due weight to.
3. in every thing; *tan-fan* has much the power of our soever; soever be there what thing, whether, &c.
4. courteous formalities; *lit.*, following (*sui*,) every body (*jén-chia*)'s ceremonies, or politenesses; if, for instance, congratulations, or gifts, are to be offered to any one, or any one sends an invitation to dinner, the younger brother should not put himself forward: — *jén-chia* = *chung jén-chia*, = *tout le monde*.
5. *tou yao chin jang*; in all [the foregoing cases, he] must to the utmost (*chin*,) cede to the-being-elder-brother's [man,] = the elder brother.
- 23.—*Obs.* 1. the ancients; construe by understanding *yao lun*, if we speak of, or *chih yü*, to come to, (see 24,) before *ku shih-hou-rh-ti jén*, the men of ancient time.
2. village; *hsiang-ts'un-rh* is the common word for a village, or one's country home, here separated as we use "parts or places:" — *shang*, *lit.*, on, often as here, at, or in.
3. construe; [Looking to] the ancients, then was it [thus; that,] in one village together dwelling [men,] = fellow townsmen [among,] if he, compared with me, [were] senior, *lit*, greater, ten years.
4. same respect as; I then deferred to (*tsun*,) him, as (*tang*, representing) an elder brother.
5. by side, in rear; *ngai-chie-rh*, by his shoulder, I *sui-cho*, followed him.
6. pass; *yüeh-kuo*; there is also a sense of trans-gression, = trespass, in *yüeh*.
7. not a relation; *lit.*, outside men (*wai*, = *chia-wai*, house or family without,) men compared with me [in respect of] age, (*nien-chi*, years' record) great or senior; I notwithstanding must this-fashion-wise respect them, eh? How much more, (*'ho kuang*,) [where it] is my brother -- [must I, &c.]
- 24.—*Obs.* 1. other hand; *lit.*, to come to the elder brother.
2. be -- what it might; *jén-p'ing*, a compound of two words signifying according to; making it optional, leaving it open, that he be of how great (*to ta*,) age.
3. behave; *pa* before *t'a*, the object not translated: — I only him representing a child behave to (*tai*,) I treat him just as if he were. The verb *tang-tai* will be found without any word intervening; its construction is somewhat similar to that of *i-wei*; see page 40, *ex.* 338, *obs.* 1. Separated from the latter members of their respective combinations, both *tang* and *i* much resemble the Latin *pro* after *esse*, *habere*, *ponere*, &c., as in *pro certo habere*, *pro mortuo esse*.
- 25.—*Obs.* 1. misconduct himself; if he be imperfect material, or, such as not to make material. We are tempted to translate it, good-for-nothing, but it is not so strong; there is a less permanent character in the epithet; as is shewn by what follows.
2. seriously displeased, *cho-shih-ti 'hen*, see above 15, *obs.* 2.
3. cool again; compare *pien lien*, 17, *obs.* 2, where loss of temper is spoken of; this is the recovery of it; *chuan* indicating mutation, *kuo* transition, and *lai*, if more than an ordinary auxiliary of the active verb in-coming, re-version to the original condition. Compare *huei*, page 26, *ex.* 254, *obs.* 4.
4. fond as ever; *lit.*, continuing-as-of-old-wise (*jén-chiu-ti*,) am fond of (see *téng* above, 5, *obs.* 1,) tenderly love, him.
- 26.—*Obs.* 1. exception to rule; *lit.*, only (*wei-tu*,) having come, (*tao-liao*,) = when we come, to brothers, if it be that they have been wroug, [shall we] then (*tsai*,) still (*yeh*,) not chose gradually, or gently (*man-man-ti*, Ital. *pian-piano*) to exhort or reprove (*shuo*,) them. The particle *tsai*, means, again, in the second case; the first having been disposed of in the preceding clause; — *yeh* supports *wei-tu*; although in every other case, *still* or *yet*, not in the brother's case. I have therefore emphasised *him*.
2. any little short-coming; *lit.*, once, or, each time, or, on any occasion that one encounters (*yü chien*,) = there occurs [this; that] brothers have, or, in the case of brothers there is, a trifle not right.
3. of necessity produce, &c., *lit.*, then, in consequence of the short-coming there must arise, or begin (*ch'i lai*,) wrangling and blows: *ch'i* and *lai* are both auxiliary of the verbs *chéng* and *tou*.
- 27.—*Obs.* 1. struck yourself; *tzü-chia*, self-house, self-person; the *chia* as in *jén-chia*.
2. with a little discrimination; *lit.*, the younger brother (*tso* as above,) likewise (*yu*,) does not know good and evil (*hao tai*,)
3. receives a blow; *chien*, to see, often used, especially in the written style, as *pei*, *shou*, *ngai*, and other signs of the passive form; seeing his elder brother strike him, = being struck by his elder.
4. return it; thereupon, (*chiu*,) in return (*'huan*) raises his hand; *ch'i* is here the principal verb, raises and *lai* its auxiliary.
5. by accident; if it were to be that [he, the man,] missing his hand (*shih shou*,) through inadvertence allowing his hand, to strike the foot. In various compounds the word *shih* marks the sin of omission or improvidence.
- 28.—*Obs.* 1. all arise; *lit.*, all are because of squabbling for money's motive; *ch'i-chien* is properly an idea conceived (compare *ch'i i*,) it stands here, according to the teacher, in no other sense than *yüan-ku*, cause; the meaning, in strictness, being, that, because of the idea, or desire, [to get] money, they disagree. The verb *chéng* here does not mean to contend emulously, *sc.* for the greater profit, as in 16, *obs.* 1, where it is influenced by *hsien*, — but angrily, in respect of wealth or property.
2. wives; *lao p'o*, the old woman, the dame, not used in speaking to an equal or superior. See below 29, *obs.* 6.
3. trifle of sense; *ché hsieh*, these little, &c.; the *hsieh* affects the wives somewhat contemptuously, not the *'hua*; (see the Literal English version;) still (*yeh*,) is not utterly (*ching*,) all not sense: *yeh*, with *pu*, is disjunctive; although their husbands should not heed it as they do, *still*, &c.
4. in so far sensible; the *yeh* continues and enforces the qualification of its value: — *shuo-ti*, or *shuo té*, in the speaking: — the *ti* in some teachers' colloquial has completely usurped the place of *té*. Notice *li* used as synonymous with *tao-li* in the preceding clause.

5. gains imperceptibly; not-knowing-not-perceiving-wise [you] hear, or listen, [and the chat] has entered: *ch'ü* auxiliary of *chin*, (compare 31, obs. 3.)
- 29.—Obs. 1. elder brother's wife; *sao-tzū* is the title by which you speak of the wife of your elder brother, or your near cousin on the father's side; speaking to her husband of you, she styles you *hsiao shu*.
 2. toil away; *hsin*, crude, *k'u*, bitter; *hsin-k'u* may be said of little more than ordinary labour, or it may be of great trouble or affliction. The reduplication intensifies the force of the adverb, as in page 12, ex. 144, obs. 1, page 22, ex. 228; page 28, ex. 264, &c.
 3. to make a little money; *chéng* (see also 6, obs. 7,) an effort implied; a horse drawing any thing is said *chéng-cho wang-hsien*, to move forward with effort.
 4. condemning—censuring; *lit.* he, [who should be silent as junior and dependent, is] notwithstanding ('*huan*.) one who speaks [of this as too] long, and says [that is too] short. I understand *jén* after *ti* as usual, and construe *ti* as the relative accordingly.
 5. are we his? *nan tao*, it is hard to say, somewhat like our, You don't mean to tell me, &c.; a common form at the commencement of an interrogation, and responded to by *pu ch'êng*, *lit.*, not completed, which can hardly be rendered in translation.
 6. wife and children; *hsi-fu-urh*, pron. *hsi-fê-'rh*. A man speaking of his own wife calls her his *nü-jén*, woman; or *nêi-jén*, the person inside, or *chien nei*, the unworthy [one] within; he will not say *wo hsi-fu-urh*, of his own wife, but he will say *wo-mên hsi-fu-urh*, referring to his own and his son's wife, or of sons' wives together.
 7. owe duty; are we in duty bound (*kai-tang*) to dutifully obey him—'s [persons.]
- 30.—Obs. 1. *na-ko*, that, = the; it might be equally well *ché-ko*, this: That younger brother's wife, also to ('*hai* more commonly with; the *con*, in conversation,) the younger brother says.
 2. as to; *chiu* manifestly refers to an antecedent proposition not expressed:—It is maintained that your elder makes (*lit.*, is competent to make; see '*hui*', page 8, ex. 92, obs. 4,) the money; well then, (*chiu*) I maintain if it be that he does, you also (*yeh*.) have made (*chéng-kuo*.) money.
 3. great or small; compare *ch'ang tuan* with the same words above in 29, obs. 4, where it is used in quite a different sense.
 4. hired servant; *ch'ang kung*, long labour; a servant or labourer hired by the year; one hired by the season, = the quarter, moon, or day, is *tuan kung*, short labour.
 5. his children are children; *p'ien*, special, particular; if we particularise his children, in that case (*chiu*.) they are children; (see 32, obs. 4.)
 6. ours are to die I suppose; *nan tao*, see 29, obs. 5, do you mean to say that our children, in that case (*chiu*, in that they are not his,) all are worthy of death—'s [children,] those that ought to die.
- 31.—Obs. 1. of this sort; according to (*chao-cho*.) this fashion—'s; talk, '*hua*'; talk described by the words preceding *ti*, which makes them the attributive of '*hua*'.
 2. in spite of himself; *pu yu tê*, it is not permitted to—the elder brothers not to hear it *in*; it cannot but make some impression on them.
 3. on this; *ts'ung tz'ü*, from this, or, hence forward,
 4. total estrangement; the meaning of this sentence is perfectly plain, but its analysis is troublesome. The verb *pa* we find, constantly, as will have been seen in the foregoing pages, almost invariably, before the object of an active verb following that object, and the result of the act is often given, as here, in the succeeding clause and without any causative verb or particle indicative of process. Were *pa* omitted, *hsin-chang*, the feelings, *lit.*, heart and bowels, would be the nominative of *lêng-tan hsia-lai*, be-come cold and thin, uncordial; but it is perfectly idiomatic to retain *pa*. Compare page 14, ex. 160, and page 28, ex. 264. We may construe thus; From this, consequently, [the circumstances enumerated, wife's chat, &c.,] taking brothers feelings [make them,] or,—merging *pa* as index of the object—[make] brother's feelings all to become cold, &c.; *hsia-lai*, downwards to come, verbalises *lêng-tan*, but as it is manifestly a neuter formation, I have supplied the causative verb. The *hsia*, down, or to descend, combines with *lai* to mark process, or progress, but does not necessarily imply deterioration.
- 32.—Obs. 1. they do not feel, - - if they did, &c. I have translated the passage thus to give the full force of *ch'üeh*, and *chiu-shih*. Premare Art. 2, para. 10, says *k'io*, (*ch'ueh* or *ch'io*.) serves to emphasise an assertion, which it certainly does; but I think that it is generally employed as the *contra*, when the argument *pro* is concluded it is much as our very colloquial, *Well, but - -*, which, apparently introducing a proposition, must, in most cases, refer to an antecedent one, more or less remote. They act as above described; well but [they so act] not knowing - - &c.
 2. that where an elder brother is unable; they know not that brothers are one man, that consequently it is (*chiu shih*.) a duty to support him, that consequently it is (*chiu shih*.) not to mind any stray remark (*hsien-yü*.) he may make.
 3. there would be an end; understand *chih-tao liao* before *chiu*; if they felt the above, then (*chiu*.) both sides (*ta chia*, the whole party, see page 9, ex. 105, obs. 5,) would let go, loosen hold of [their anger]; *sa*, to let go of what is held in the hand closed, *k'ai* to open.
 4. they of all people; *p'ien*, (see page 14, ex. 159, obs. 4,) specially they must recognise [what they ought to make light of,] as serious, or true. This clause must be connected with the first (obs. 1); *q.d.* [and although brothers are one man,] they must, &c.
- 33.—Obs. 1. one counts, *ta*, *lit.* beats or strikes, = uses, the *suan-p'an*, reckoning board, or receptacle; the Chinese abacus. On the power of *ta* to enforce the action of other verbs, or, as here, to make, in combination with its object, what we are prone to treat as a verb neuter, see Premare, cap. 2, art. 1, para. 3.
 2. takes hold of a thing; *tung-hsi*, east and west, all things between east and west, and so, a thing: nouns so formed are very frequently divided as here by the same verb repeated, or governed by two verbs of kindred significations.
 3. The *ti*, observe, is omitted at pleasure; the construction is plainly; the write-character—[his hand] is it; the use-counting-board [his hand] is it, &c. The *yeh*, thus repeated, = both, - and, - and -; or marks the clauses as our comma would.
 4. but because; there is no particle strictly to be translated because or although; the powers of the right hand are stated categorically, and the speaker then proceeds to a conclusion marked by *chiu*. The left hand is then (*chiu*.) unhandy (*pên*.) exceedingly; [but though this be the case,] no one ever heard.
 5. no one ever was known, the introduction of *yu jê-'rh na*, does not ruin the comparison as would at first appear, the two brothers being *shou tsu*, hand and foot of one body.
 6. with the right; *na* taking the right; *na* marks the instrumental case; *ch'ü*, to go, as above in 8 and 10, adds to the action, but should not be translated.
 7. relation as intimate; the *mên* may be considered as pluralising an elder and a younger brother; or, younger brothers only; these being close-related-wise (*ch'i chi-ti*.) hand and foot.

FIRST CHAPTER OF THE SHĒNG YŪ KUANG HSŪN ;

8. differences, &c.; see *ch'ang tuan* above in 29 and in 30, how can they be squabbling of the long and discussing of the short—'s [men] ?
- 34.—*Obs.* 1. chance possession; *t'ang* written as in the text is properly read *ch'ang*; it means a wave; written as in the note it is properly a particle indicating sudden interruption or cessation, and commonly used as *if*; so here, money is a *conditionally* - coming thing.
2. you may get more; [when] it has gone, [you] are able to have com-ing [money].
3. do not let women's talk, &c., as the reader will see, is interpolated to connect the sense. The *lao-p'o-mén*, wives, women, is isolated demonstratively for emphasis' sake; in the written style the particle known as the relative *chê* effects this isolation, especially where the sentence is interrogative: - the women, they not with me are of-one-daddy-and-mammie-born [persons;] they know what sense, what philosophy (*tao-li*)? See page 34, *ex.* 300, *obs.* 6; also 38, *ex.* 321, *obs.* 4.
- 35.—*Obs.* 1. only point; *chih ku*, only look to [this].
2. not fail to incense; [if] brothers [be] not concordant (*'ho-mu*,) the-acting-as-father-and-mother—'s [people] assuredly (*pi*, certain, *jan*, thus,) generate wrath, (*shêng-ch'i*,) The word *ch'i*, commonly rendered breath is, in this combination, the animal life belonging to all beings, human and brute; the expressions *shêng*, to generate, and *fa*, to put forth, *ch'i*, both indicate an abnormal condition of the *ch'i*. They may be used of animals but, comparatively, seldom.
3. hence is it; *so-i*, wherefore, remounts to *chih-ku*, the one point to be attended to.
- 36.—*Obs.* your best man; *lit.* when you strike the tiger, still (*'han* or *'huan*,) *i.e.* though you have plenty of aid beside, you [must] have your own brother.
- 37.—*Obs.* 1. it may be well, &c.; the antithesis is very mechanically managed. It is not meant of course that it is positively good to slay any one, but comparatively better another than one self. *Lit.* to have slain to advantage, is [to have slain] another; to have slain to perdition -- &c.: *'huai*, to ruin, destroy; *q.d.* It is all very well killing others, &c.
2. full of your feud about nothing; *chih-ku* (see 35,) to look only to, *chêng* to contend about, *hsien ch'i*, [the issue of] your unreal wrath. A teacher supplies the word *ch'iang*, the power, the upper hand, as the object of *chêng*, to fight for. The word *hsien* is nearly as above in 32, *obs.* 2; it characterises what is supervacaneous as opposed to what is essential; *chêng wu*, real business, *hsien shih*, occupation of idleness, that may be let alone at will; *hsien chu*, to be living at a place without any special object, or pursuit; *hsien tso*, to sit passing the time, as on a visit, &c.
3. stimulate it, &c.; as you are intent, then, or accordingly (*ch'iu*,) there is the fact that (*yu*,) persons come and fetch and carry (*t'iao so*;) *t'iao*, is to pick up, as off the ground; *so*, with the 75th radical, *mu*, is a weaver's shuttle; it is said to have begotten this *so*, with the 30th radical *k'ou*, which means tale-bearing.
4. remarks, *shih-fei*, right and wrong; it means, however, wrong only; invidious remarks.
5. whether it be (*'huo shih*,) that you come to blows, (*tou-'sou*,) or go to law, (*ta kuan szü*;) the *ta* verbalises the compound; *kuan* an official, *szü*, a department, or jurisdiction; *q.d.* to tribunal-ise it.
6. in either case; this is to give effect to *tsai* following the *huo-shih*; Either you fight, or you go to law; then (*tsai*, = in that case,) not is there a not-ruined-house-property's [man.]
- 38.—*Obs.* 1. good subjects; *liang min*, virtuous people; *min*, people, as opposed to *kuan*, officials, the government.
2. stout fellows, *lit.*, good sons of 'Han, good Chinese. The department of 'Han-chung Fu, in modern Shen Si, was the first possession of Liu Pang, who as prince of it was 'Han Wang. He ascended the throne of China B.C. 201, and took 'Han as the style of the dynasty he then founded. It is a common equivalent for *Chinese* in the mouth of a native, especially when speaking of his language, or literature. He will also call his countrymen 'Han jên; if not a Cantonese, in which case he calls them *T'ang jen* (*T'ong yân*,) But 'Han-tzû, a 'Han, or son of 'Han, is often used apparently as the embodiment of particular qualifications, without reference to the nationality of the person described; *ta 'Han tzû*, for instance, *lit.*, a Chinese of great size, would be by a Chinese, used for "a big fellow"; one teacher says, of any country. There is some slight analogy between this transference of use, and that which has effected our word *fellow*, originally an equal.
- 39.—*Obs.* 1. knowing these things; *chi jan* (see 8, *obs.* 3,) since you know to say (*shuo*,) that the thing is good; *shuo* opposed to *tsou* in the next clause.
2. why do you not them? *ch'ü*, as above in 8, &c., auxiliary of action.
3. with all your heart, &c.; true-heart-true-strength -- wise.
- 40.—*Obs.* 1. Let your every thought; the *pieh* (= *pu yao*, do not,) at the commencement of the four succeeding clauses, shews that the verb in the first is also in the imperative mood. Were it not for the interposition of the adverbial compound *hsin-hsin-nien-nie* -'rh-ti, the imperative *yao* would probably follow *pi-ting*.
2. practise not only; do not only do the out-side—'s unreal good seeming. The word *huang*, brightness, is colloquially used as *only*, and then oftener pronounced *ching*. The dictionaries give it no such meaning, nor can the teachers suggest any sufficient reason for its employment as *only*. [It may be taken from another of its senses, 'to lay on colour'; *q.d.* superficially and nothing more.]
3. neglect as trivial; (*so-hu*;) *'hu*, suddenly, abruptly; *so*, wide apart; *q.d.* so far that things may slip through.
4. minor attentions; *hsiao-ch'u-urh*, small places, *petits soins*.
5. only object; do not only aim at (*chih t'u*) the name, or repute, to be given you by outsiders, *wai jên*, = *chia i-wai-ti jên*, persons without one's own house, or family.
6. begin well — end badly; (on *i-ch'ien*, *i-hou*, see page 25, *ex.* 247, *obs.* 6;) do not at first [act] well, afterwards on the other hand (*yu*, see page 18, *ex.* 202, *obs.* 5,) not well.
7. and you will then, &c., *na*, resumptive; in that case then will you be tru-ly filial sons, &c.
- 41.—*Obs.* 1. you must be punished; understand the authorities, government, *kuan*, as the nominative of the verb *ch'u-chih*, by punishment to regulate or improve, = our verb, to correct.
2. according to the law; *lit.*, then must [the authorities,] laying hold of (*na*,) the punishment laws (*hsing-fu*,) correct you. On *na* as marking the instrument see above 33, *obs.* 6; also page 20, *ex.* 212, *obs.* 7; *hsing* is generic for all punishment.
3. thrown away; *lit.*, but if it be that your heart within, you be not understanding, (*ming-po* or *ming-pai*,) to correct you, = the correction of you, also would be (*yeh shih*,) in vain; it would do no good, though, or, even if, you were, &c.
- 42.—*Obs.* 1. unable to bear; *pu jên*, see above 17, *obs.* 6.
2. reiterates; *fan-fan-fu-fu-ti*, backward and forward exhorts (*ch'üan*,) you.
3. one and all, *ta-chia*; see above 17, *obs.* 6.
4. in your own career; not only in your whole life (*i-shêng*) will you not get foul of the laws; *fan* as above in 17, *obs.* 9.

OR, AMPLIFICATION OF THE SACRED EDICT.

5. but, in succeeding generations; *chü* following *pu-tan* is disjunctive; at the same time it properly refers the effect to the cause in the clause preceding the one before it.

6. good example; then there is [this consequence;] your sons and grandsons also imitate (*hsiao*, see 18, *obs.* 4: *hsiao*, to imitate, hence to learn,) [your] good model.

43.—*Obs.* the pious son begets, &c.; the *'han* or *'huan* is here the *re* in *re-produce*.

44.—*Obs.* 1. could it be; *kuo-jan*, certainly thus, = indeed, constantly stands at the head of the concluding clause of an address, or discussion, for *if* indeed.

2. there would be no part; then (*tsai*,) there is not (would not be) a not universal-tranquillity—'s [place.]

3. practice - - in earnest; *nu-li-ti*, straining-strength-wise do.

4. never, never, &c.: the English is purposely inverted;—*wan-wan*, myriad myriad times do not, whatever betide do not regard [the duties here urged on you] as making (*ch'eng*) an every day outer-wrapper; *ch'ang*, usual, in constant and ordinary use; *t'ao*, properly a halter, but any outer casing, (*e.g.* such as the wrapper which encloses a few volumes of Chinese books,) that may be slipped on or off at pleasure; here rendered, every-day formalities.

5. ill requite, *ku-fu*; the word *ku*, originally meaning fault or crime; *fu*, to carry on the back, or turn the back on. The *ku* in this compound is explained to mean, "commit the fault of turning the back on." This is doubtful; it may be also written *ku*, solitary; (see note in the Chinese Text.)

6. good purpose; *i-p'ien*, as in page 22, *ex.* 229; (*not* as in page 12, *ex.* 144;) in all respects good heart, all-excellent purpose.

LITERAL ENGLISH.

1. It is the Lord of ten thousand years' intention to say [that by] our Emperor, the Sacred Ancestor, [canonised as] the Philanthropic, [while he] sat sixty-one years [on the throne of the] empire, [the object] most revered was [his] Ancestors collectively. [When he] himself composed the copious Exposition of the classic on Filial Piety, [his purpose] was no other than a purpose to insist on the whole empire's people all exhaustively observing the principle of filial piety. 2. Therefore of the sixteen columns of the Sacred Edict, the first one accordingly speaks of *hsiao*, (filial duty,) and *ti*, (brotherly obligations.) The Lord of ten thousand years at present sitting on the throne, bethinking him of the Sacred Ancestor's purpose (or desire) to educate man, has wrought out Sixteen Chapters of Amplification of the Sacred Edict, [wherein] before [anything other subject] on the principles (or doctrine,) of filial piety and brotherly obligation he discourses for you, all people, to hear.

3. What is *hsiao*, (filial duty)? [The importance of] the duteous subordination principle is very great. Above [we may] proceed (or refer) to heaven; below to earth; [of these and] man that is between them, there is not one that has dispensed with (dispenses with) this principle. [Do you ask] how can I say so? [I say it] only because duteous subordination is harmony in plenitude. Observe you, if heaven and earth were not agreed, how could they succeed in bringing very many (so great a number of) men and creatures forth? If man be not duteously subordinate, then is [he thus; he] has lost the element of harmony [necessary to the operations of the twin powers of nature, that is] of heaven and earth; how can he still be-in-effect man?

5. Now on the heart and bowels (feelings,) with which your father and mother tenderly love you, let me say a say for you. You, at the time you were a child carried in the bosom, were [you] hungry? yourselves were unable to eat rice; were [you] cold, yourselves were unable to put on clothes. Your daddy and dame beheld your face; listened to your voice. You smiled? then [they] rejoiced; you cried? then [they were] sad. You walked? then step-by-step they followed you. If it were that slightly you had a particle of illness, then their sorrow was infinite; their tea was not tea; their rice was not rice; they waited [till] your body was well, this [attained] then they set their hearts [at rest.] 6. Their eyes [fixed as on] a target, they looked at you for one (or the first) year small, [in the course of] two years, larger. [One] knows not how much trouble they suffered, how many alarms they endured. They reared you; instructed and educated you; [when they] had reached the time of your becoming a man and grown [to full] size, they took a wife for you to bear you children; they looked forward to your studying books and making a name; they worked out a home and established a profession for you. What particular [of all these] did not concern your father and mother's heart. This kindness, is it [kindness] that [the child] can repay in full?

7. Do you, if it be that [you] know not your father and mother's kindness, only upon your feelings to your children think a thought; then [you will] have comprehended it. 8. The ancient saying said well, "Rear children, then [you] know your father and mother's kindness"; [but] since [or, once] you know your father and mother's kindness, why go you not and duteously obey them? This duteous obedience is not indeed a thing not to be done. [It is not like the ancient examples of filial piety:] for instance [of] the ancients, there was [one] who slept on the ice; there was [one] who cut his thigh; there was [one] who [would have] buried his child; this sort of things, [if they be our standard,] then it is hard to imitate; neither (*lit.*, also not) must you positively so do, and then (= before you can) call [your act] filial piety; simply must you in every thought of your whole heart lay (or place) your parents in (or on) your heart, then will it be well.

10. If you really desire to repay their kindness, in all [things] whatsoever that are able to be accomplished by your own capacity, [there being] nothing to which [your efforts] do not extend, go minister to them, the two old people. It is preferable that you yourself should less eat and less expend somewhat; that your father and mother should have all to eat, and all to spend. In their behalf undertake [any] little labour. Go not to stake money, or drink wine; go not with men to fight. Do not in a back-place privily on your own account hoard up money; fond of your own dame and children; not attending to your father and mother. Suppose that of out-side regularities, attending you come not [to the point it is proper for you to desire, this] does not at all signify. You only require to be sincere in your heart; then it is well. 11. [If you are sincere,] then, [though it] be that every day [your fare

is] of coarse tea and insipid rice, only make them joyfully (or cheerfully) swallow it down, this then will be duteousness.

12. If indeed taking this principle (or doctrine,) we speak of it pushing it [forward, so that its component parts, at the same time,] spread open, then is [this the case, namely, if there be] any single raising[of the hand,] any single movement [of the foot,] (= any act, or conduct,) that is not normal, that then is to have brought into contempt the person bequeathed by your parents; consequently it is not filial.

13. [A man] is doing business for the emperor; he does it not exhausting his heart and straining his strength; [that is, classically speaking,] he serves his ruler not faithfully; [his act] then being of one and the same character with that of [a man] who is not good to his father and mother, is consequently another [instance of what is] not filial.

14. [Men] acting as officials, if they be not good, provoke the people's execration and derision: that accordingly is to have brought into contempt the person bequeathed [to them] by their parents; it is consequently another [instance of what is] not filial.

15. In the presence of friends, [a man] speaks language or does things not satisfactorily; he consequently disgraces his father and mother; [he] also (or his act, &c.,) is not filial.

16. If it be that you, soldiers, at the time [that men] take their places in the ranks, [and the authorities] send forth troops, will not valiantly and impetuously compete for the foremost [place,] you cause men to mock your delicacy and weakness; that accordingly is to have lowered in esteem the person bequeathed to you by your father and mother; [this] also is not filial.

17. At the present time, in the world rebellious children are very many. The father and mother reprove them a sentence, they then change countenance [with anger;] the father and mother abuse (or curse) them a sound, they then retort; order them east, they go west; even are there [some] whose own wives and children all [are] full-fed and warm, whose parents on the contrary suffer famine and endure hunger; [some] who themselves rushing forth [and bringing] woe in, involve their father and mother, [making them] to suffer anger; [some] who themselves getting into trouble, involve their father and mother [making them] to see (sc., appear before) the authorities and enter the courts.

18. This kind of persons, do not say heaven's law of right will not tolerate; [besides this] there is [a consequence, namely, that,] their own children having seen the example, also as a matter of course following [in their steps] imitate it. You behold the undutiful man; where, notwithstanding, is he enabled to produce a good son? You think a thought; still do you not discover [your error]?

19. Having excluded father and mother, then is it elder and younger brother [that we have to consider.] These brothers, it is not at all that they are not two persons; but [at the same time] it is [the case that] the bone and flesh on his [your brother's] body, is just the bone and flesh on your body; therefore [men] denominate [brothers] hand and foot. If you have been wanting towards your brother, then it is [that] you have been wanting towards your father and mother.

20. Thus is it that brothers, [though] they have not a common mother, still are one father's bone and blood; let them not say they have not a common mother, and then regard [themselves as] making two species.

21. In the world, the most intimately related [person to a man] is the wife. If it be that the wife die, still can he additionally wed one. If it be that [one of his] brothers be dead, where still can he find one? You think a thought, is it withal [the case that you] ought affectionately to love, or not affectionately to love?

22. What fashion of affectionate love, [do you ask?] He who is the younger brother must reverently regard the elder brother. In all things, whatsoever they may be, whether it be the eating rice, whether it be the putting on clothes, whether it be the courtesies [paid to any one] following* (or in company with) others, whether it be the speaking words, whether it be the walking on the road, whether it be the sitting, whether it be the standing, [in] all must [he] utterly give way to him who is the elder brother.

23. [Among men] of the olden time, then it was [thus, that of] the [persons] dwelling together in one village in one hamlet, if (another) compared with me, were older ten years, I then deferred (or obeyed) him as standing for (as though he were,) an elder brother; if he, compared with me, were older five years, I at his shoulder followed him; I did not venture to outstep him. [If, where] outside men were, compared with me, in age greater, I was still obliged in this fashion to treat them with respect, how much more, [when] it is an own brother, [am I obliged?]

24. To come to those who are elder brothers; [they] must tenderly love the younger brothers. [As to one of my] younger brothers, leave it to him to be (= let him be,) of such or such an age, only as if he were a child do I behave towards him.

25. If, for example, my child were to fail in any way (lit., not to be material, sc., good material,) I should [though he is my child,] still be seriously angry with him; abuse him; beat him; [but when I] have turned my face back [to its former colour,] as formerly I am fond of him.

26. Only and singly [when I] shall have come to [the case of one of] my brothers, if he be not good, in that case nevertheless I am not to choose gently (or deliberately) to admonish him, and reprove him! It having happened that [in the case of] brothers (sc., me and my brother,) there is a trifle amiss, there must consequently arise quarrelling and fighting!

27. Think a thought; you with your brother both are of one daddy and dame born and bred; if you strike your brother, then it is [with] yourself striking yourself one fashion. He who is the younger brother again (or yet more,) does not know right from wrong; seeing (sc., feeling) his elder brother strike him, he also thereupon in return raises his hand. Compare [this case with that of] a man's hand and foot; if it were that [he] missing his hand struck his foot, you will hardly say that in return he would take his foot and go to kick his hand; eh?

28. At the present time [where] brothers are not agreed, it is all by reason of squabbles about wealth, or it is that they have listened to their wives' talk. These little wives' chat is also not altogether [talk, that is] all without sense; and accordingly because their talk in the talking also has a trifle of sense, consequently, without knowing, without perceiving, they hear it [with such attention as enables it] to enter in.

29. For instance, she who is the elder brother's wife to the elder brother says, [My] brother-in-law (your junior,) how lazy [is he!] how he spends money! You with bitter bitter toil make money, [and

* Courtesies; visits or messages of congratulation or condolence; lit., the following - [all] - men's observances; li, the ceremonies observed, sui following, along with, jén-chia persons, = chung jén-chia, all persons.

OR, AMPLIFICATION OF THE SACRED EDICT.

while with it you] keep him alive, he nevertheless is talking of the long and speaking of the short: you will hardly say that we are his children and wife? [or, as such] obliged as of right to obey him? That younger brother's wife is also [in this case, viz. that] she to the younger brother says, So then it is that your elder brother is able to make money; [well,] you also have made money; you in the house [after] the same fashion as [he, are] doing long and doing short; [the fact] is, consequently, [that when one] hires a servant for long service, [he] even is not so hard-worked [a man. Yet, if we refer] specially to his children, then they are children; they buy this to eat, they buy that to eat; you will hardly say [that if we refer to] our children, in that case, [they] all ought to (are to) die?

31. Of talk after this fashion, to-day there is a little, to-morrow there is a little; it (the talk) cannot allow those who are the elder brothers not to hear [it, with such attention as enables it] to go in; from this [cause the brothers] take their brotherly affections (and make, or let, them,) become all cold and insipid. Day by day they agglomerate [their imagined wrongs,] so that [at last] they come to fight and quarrel.

32. [This should not be,] but they do not feel that brothers in fact are one man; [that] consequently, [if it] be that he who is the elder brother is somewhat without power (*sc.*, means,) the subsisting him by him who is the younger brother, indeed is [a thing] that by right ought [to be, and that,] accordingly, [the case] is [thus; if] on any occasion (*lit.*, any time within,) there be [a case] of unconsidered words or unconsidered expressions [on the part of one's brother, one is] to regard him only as drunk, or as being [one who] speaks dream language, and thereupon the whole party should let go [their respective angers:—all this they do not feel;] specially, [of all people, *they*] must recognise [such trifles as] serious, (*lit.* true.) 33. [Let us] instance the two hands; the right hand is very capable; [the hand that] writes characters is it; [the hand that] manipulates the counting-board also is it; [that] which takes hold of things also is it: this left hand, [if we consider *it*,] then it is very clumsy; [yet one] has not heard that there was a person with (*lit.* who took,) his right hand going to beat his left. Elder brother and younger are intimate [as] hand and foot; as how [should they be persons] who wrangle over the long and debate the short? 34. You think a thought; money is a chance-coming thing; [a thing] which, [when] it is gone, still can [you] have [more] to come: the women, (or, our wives,) they are not with me (= ourselves,) of one daddy and dame the born [children;] they know what sense (or reason?)

35. Only regard [this, that when] brothers are not friendly, the father and mother are certain to be enraged. You only see your own children fight; in your heart are you angry or not angry? [Because they do not lose sight of this idea,] therefore, of men that are dutiful sons, [when such they are] then there are no [men] who are not friendly brothers. 36. The ancient proverb says well, "To strike the tiger, still [should you] have your own brother [as a companion; when you] array the ranks, still do you require father and son as soldiers." Again [a proverb] says well, "Advantageous slaying is [the slaying of] another; ruinous slaying is [that of] yourself." Again [one] says, "[When] brothers are not agreed bystanders mock." [You are] attending only to your unimportant anger, and then [while you do so,] there are persons who pick up and tattle of your fault-finding [one with another.] Either there is fighting or there is going to law; [whichever it be,] in that case there is not a [man] who does not ruin family and property. 38. You, if you be dutiful and affectionate, [those of you] who are people, (*sc.*, subjects,) then will be good people, [those] who are soldiers then will be stout sons of Han. 39. But [the fact] is [thus; oh] you soldiers and people, which one does not know that duteous subordination is a good thing; that the concord of brothers is a good thing; since it is so, that you know to say that it is good, why do you not go [and] with true heart and true strength do it, 40. [As a thing] necessary, with your heart ever pondering it, bethink you of your father and mother, and your brethren. Do not only do the outside empty fair seeming; do not hurry by the small matters; do not only aim at outside men's empty praise (*lit.*, name;) do not first be good, and afterwards on the other hand not good; [doing] that, then will you be verily verily dutiful sons, verily verily dutiful brothers.

41. If you be not duteously obedient, if as brothers not friendly, then must [the authorities] by the penal laws correct you; but [if it] be that within your heart you are not enlightened, the correcting you will also be in vain. 42. The Lord of ten thousand years in his heart cannot bear [this;] therefore again and again he exhorts you. [If] you choose to bear the talk of the Lord of ten thousand years, [and, hearing it,] the whole of you to live as duteous sons and dutiful brothers, not only [throughout your own] entire lifetime will you not offend the law; [there is another advantage;] it will consequently be that your sons and grandsons also will imitate the good example. 43. The common saying says well, "The duteous again produces the duteous son; the rebellious again brings up the rebellious. 44. [If] in reality [it were to be] thus, [that your] sons and grandsons, all were to be duteous sons and dutiful brothers, [throughout] the empire then there would not be [a place] that was not perfectly tranquil. [Do] you all, straining your strength, do [what is here enjoined;] ten thousand times ten thousand times do not regard [it as] making (*sc.*, being) an every-day outer form, [and, so regarding it] repudiate the all good purpose (*lit.*, heart good in its integrity,) of the Sacred Ancestor, the Philanthropic Emperor.

END OF THE SACRED EDICT, CAP. I.

HSIN CHING LU.

PART III.

OF THE

HSIN CHING LU.

EXERCISES

IN THE

TONES AND PRONUNCIATION

OF THE

PEKING DIALECT.

SECTION 1.—TRANSLATION OF EXERCISES IN THE TONES AND PRONUNCIATION OF THE
PEKING DIALECT.

” 2.—THE TONE EXERCISES PHONETICALLY ARRANGED.

” 3.—OBSERVATIONS ON THE TONES AND PRONUNCIATION.

SECTION I.

EXERCISES IN THE TONES AND PRONUNCIATION

OF THE

PEKING DIALECT.

The English of the Tone Exercises is given because an acquaintance with the sense makes it easier to retain laws and illustrations of sound, but the student is earnestly requested not to make light of the following sentences on the ground of their apparent triviality. They have been composed to illustrate the laws of the Tones and Breathings of the Peking Dialect, some explanation of which will be found at the end of Part III, and without careful recognition of which no speaker need claim to be *with certainty* intelligible.

1. What! with a stab an inch in length, to accuse the pieman of *pretending* to be hurt!

Lit. [When some one] employing a knife, has stuck the selling oil-fried dumpling's [man], the mouth (= the wound, being) a span long, [do you or does any one] still say he is feigning pain?

Obs. 1. The dumpling called *yu cha kuei*, the oil broiled devil, is a reminiscence of an unpopular minister of the Sung dynasty, of whom the people testified their detestation by making effigies of himself and his wife, and frying them in oil. 2. *cha*¹, to stab *cha*³, a span; the same character.

2. Oh dear! I fear they are carrying him off to the court, and when the case has been gone into, they'll just put him to death.

Lit. Oh dear! or Alas! [I, or they, &c., fear] [that] him [they] are dragging up to the *ya-mên*, the official residence and court of the authority, [who when he shall have] examined clearly, = convicted will then kill.

Obs. *ch'a-ming*, to search till the thing is clear, to ascertain a fact.

3. There was a man seen by a member of the Censorate in the tea-shop with his hands on his hips, of so remarkable an appearance, that he was taken into custody.

Lit. A *yü-shih* of the *t'u ch'a yüan* seeing that the tea shop within there was a-clutching-[his]-, waist —'s man strange, or singular, seizing him went.

Obs. The *yü-shih*, literally imperial historiographers, are the Censors, or members of the *t'u ch'a yüan*, all-scrutinising court, which we generally translate the Censorate. 2. *na*, strictly to seize; not carry; which is implied in the *ch'ü*, went.

4. Thieves come clambering over the roof, not afraid of being taken either.

Lit. Thieves on the house above, or top, creepingly, or, on all fours, climb; also do they not fear capture (*na*.)

5. [I] had taken off my cap, and was just at the door of my privates apartments, when I ran against a creditor, the man of all others I most wished to avoid.

Lit. [I had] taken off the cap; was entering the dwelling-house door; enemies' way is narrow; encountered a creditor.

Obs. 1. Dwelling-house, *chai*; the back part of the *ya-mên*, where the family lives.

2. The man of all others, &c.; very freely rendered; *yüan chia urh*, feud people, the parties who are at feud; for these the world is proverbially narrow; no road is wide enough. The speaker would have avoided his creditor as he would his worst enemy; but against his enemy, as the proverb has it, he is sure to run. 3. creditor, the master, *chu*, of the debt.

6. Who was it that was beating the green-grocer just now, with the man's tail under his foot?

Lit. Just now, [with his] foot trampling the selling-vegetables [one] —'s tail, beat [him] —'s [person] = beat-ing [him], that one was who?

Obs. 1. The second *ti* makes the whole sentence from *hang-ts'ai* to *ta* an attributive of *jên*, man, understood; or, in other words, it is the relative pronoun representing the agent understood.

2. the *na-ko* is almost redundant, so far as syntax is concerned, but gives emphasis and clearness to the question. Qui olus mercantem, calcans capillos, modo verberabat, *iste* quis est?

7. Everything topsy-turvy; nothing but worry; rebellion on every side; is life worth having?

Lit. A turning back this way, turning back that way —'s [state of things!] very heart troubling. [With] every place upset (*fan*), still [do you, or, can one] think of eating rice?

Obs. 1. *fan*¹ indicates rather re-turning or turning backwards; *fu*, over, or downwards, turning; *lai*, to come = this way, *ch'ü*, to go, that way. 2. *fan*³, the common word for revolt, subversion of authority. 3. to eat rice, the common equivalent for living, taking meals.

EXERCISES IN THE TONES AND PRONUNCIATION

8. In my experience, the customs people of Shan Hsi and Shan Hsi have been generally persons of good character.

Lit. I see [that among the] Shan¹ Si and Shan³ Si managing custom house —'s people the loving to do virtue —'s [people are] many.

9. It upset me no little just now to see something like a man on the top of the house.

Lit. Just now [I] saw the house upon, like as if there were a man; but, it caused me greatly not to set my heart at rest.

Obs. The disjunctive *tao* has something of the force of our vulgar, "Well, but it troubled me, I can tell you."

10. One would be soon boiled alive, if one were to lie down in the T'ang Shan baths.

Lit. [In the] T'ang Shan bathing-reservoirs within —'s water, lying down [one would be a] soon stew—ed [person.]

Obs. 1. The baths are by a hot spring near Peking. 2. The first clause is of place; as we should say, *shui* is in the ablative case.

11. To be accusing *me* of pride, after all I've gone through, when I have not even a fur jacket to my back!

Lit. [When] I, [if you talk of] suffering, have suffered; [when] even a fur doublet also not have I, [do you or does any one] still call me proud?

Obs. 1. *shou*, *lit.*, to receive, = to suffer. 2. *shuo* followed by a person, to blame.

12. I heard the Gazette-copyist state that there has been a grand discussion at Court. He says they want to coin large cash.

Lit. [I] hear the copying Gazette —'s [man] say, the Court within [there is a] noise, or squabble [he] says [they] want to coin *ch'ao*.

Obs. 1. The Gazette, *pao*, literally the intelligence; *ching-pao*, metropolitan announcement, is used specially of the public papers promulgated at Peking, which we call the Peking Gazette. 2. *ch'ao* is used of the large cash equal in value to ten, fifty, or hundred of the common cash; also of government notes. Neither are in great repute.

13. He stuck in a fan, and as the sun was not out, went off to the common to pick tea leaves.

Lit. He stuck in a piece fan; availed himself of the sun not coming out; then going to the desert wild-ground's within, to pick tea-leaves, went.

Obs. 1. *yeh*, special of things thrust into the breast or other part of one's dress. 2. *pa*, the classifier of fans, knives, locks, and the like. 3. *ch'én*, following up *lao-yeh*, *lit.* the old gentleman, the sun, —'s not being out. 4. *chiu*, accordingly, such being the case; almost redundant. 5. *wang*, preceding the place and the object of the movement; and *ch'ü*, which simply reinforces and confirms *wang*, following it. 6. *man* indicates extent; *'huang*, sterility; such an epithet would apply to a larger tract of *yeh-ti*, wild, uncultivated land, than is here intended.

14. Nor is that the case with Mr Yeh or his retinue.

Lit. Yeh Lao-yeh (Mr Yeh), together with his *ya-mén* people, also not thus.

Obs. On *yeh-mén* see Meadows's "Desultory Notes," p. 107.

15. A hard case indeed, to have fattened a pig and killed him, and then to have his liver taken by thieves.

Lit. Not easy; to rear a fat pig to kill; and then by vagabond-class [persons] is stolen the liver going, = away.

Obs. 1. *fei yung-i*, not easy, difficult, hard case. 2. *yu*, and then, in the next place. 3. by, *chiao*; see above, Part. 1, page 9, ex. 108.

16. He spat in the face of the guest who was there to meet him, and said he was not fit company for him.

Lit. He spat the companion-guest's one, (= whole,) face spittle; said he did not match with him sitting, or to sit.

Obs. 1. *p'ei² k'o*, the guest to play second to one. 2. *p'ei⁴*, to match or mate with, suit; was not worthy with him to sit.

17. Don't mix salt with my opium. Well, you are stupid; you won't be tolerated.

Lit. Opium smoke within, mix not can [you] salt; you truly don't discern the eye. You demand, or exact men's satiety, = disgust.

Obs. 1. Opium smoke, *ya-p'ien yen*, here means the drug, to consume which is ordinarily rendered by *ch'ih yen*, to eat smoke. 2. discern; the word *yen*, eyes, here represents a proverb, viz., *mei yen kao ti*, eyebrows and eyes high and low, *k'an pu ch'u lai*, [he] cannot see; he has not discernment to see by the look of a man's face, by the circumstances of a case, what to do and what to avoid.

18. Your face is all begrimed and scorched; you are really an odious sight.

Lit. Your face upon that smoke-begrimed-fire-scorched —'s colour, the eyes beholding it, (= when seen,) truly demands disgust.

Obs. Of course it is the condition of your face that is the odious sight, but it will have been seen elsewhere in these translations, that the Chinese frequently isolate what we should call the subject, or the object, as though some such word as *quoad* preceded it; *q.d.*—"As to that face of yours, it is disgusting to look at."

19. That man who was calling to his pigs just now was once a *peilê*. He was degraded for extortion, but to my mind he is more comfortable now than he used to be.

Lit. Just now *lê-le*-wise pigs-call-ing (*ti*), that man formerly was a *pei-lê*. Because he constrained, practised extortion on, men, [the emperor] stripped [him] of office. I regard him [as having] nevertheless (*tao*), compared with formerly, still more comfort, or, enjoyment.

Obs. 1. *lê-lê*, a sound in the north of people calling to pigs; *chê*, translated *wise*, adverbialises *lê-lê*. 2. the *pei-lê*, or *bei-lê*, is the fourth order of the Imperial nobility, a Manchu title. 3. formerly; *tsung* as well as *tzŭ*, though more generally signifying *from* when connected with time, is sometimes very unmistakeably, *at*; *tsung ts'ien* is, literally, *from* of old, but is almost always simply, of old.

20. Do you not mind the heat? It makes one perspire all the worse to drink hot tea when the weather is so hot.

Lit. [In] summer-heat,—yellow [=glaring] sky —'s [time] to drink hot tea, that more produces, throws out (*ch'u*), perspiration. Do not you fear heat, or, to be hot?

21. Certainly, when business is done all for ready money and without any credit, there is no fear of insolvency. The only danger is of altercation.

Lit. [In the case of] present (=ready) money,—no trust —'s buying and selling, utterly [does one] not fear to diminish, or lose, capital; [one] only fears, that there will be mouth and tongue, = discussion. Compare our vulgar, cheek, jaw, lip, &c.

Obs. Utterly, *tsung*, one does not at all fear, you never fear, emphasises the assertion. I have therefore rendered it, certainly.

22. Give a higher salary, and make a point of hiring a competent clerk.

Lit. The quota beyond add keep, specially invite a fit-for-use —'s man.

Obs. 1. Quota; *ê* or *ngê*, a fixed number or amount. 2. keep; *hsiu*, is the Latin *ornare*, to adorn or to equip; the salary, specially of the *hsien-shêng*, clerks or teachers, is *hsiu-chin*, *lit.* their equipment-gold, for which *hsiu* is here used. 3. invite; *ch'ing* is the polite form of hiring; you *ku*, hire a servant. 4. fit for use, *tê-yung*, attaining to this, that his employer can use him; with the aid of *ti* made attributive of *jên*, man.

23. The Ping Ma Szŭ was removed from his post because some one's clothes were caught in the carriage wheel and torn.

Lit. Because a carriage pulling-tore clothes, [the emperor,] taking the *ping-ma-szŭ*, struck away his office, = deprived him of it.

Obs. The *ping-ma-szŭ* are certain metropolitan magistrates under the Censorate. The allusion is to the consequences of a row in the street arising out of an accident. Some one's clothes were caught in a wheel and torn; hence a disturbance which cost the official his place.

24. I am told that your son, Sir, to your great credit, has been promoted; and I am come with the news. As soon as I can find a day, it will be my duty to pay you a visit for the express purpose of offering my formal congratulations.

Lit., Your palace within the virtue-walking is good. I hear it said [your] honoured male has high ascended. Therefore specially come [I] to communicate a piece (=this piece) of news. When the day has changed, I, possessing a vacancy (=leisure,) still must special-mind-special-intent-wise come to say joy.

Obs. 1. Your palace within; *shang*, *lit.*, upon. In polite conversation you speak of the house of the person you address as *fu-shang*; your own home is *chia-li*. 2. The elevation of the son, *ling-lang*, is ascribed to the virtues of the father, and *vice versa* in the case of his downfall. 3. Day changed, another day, when the speaker has leisure to appear formally dressed, with the proper cards, &c., still will he have to, must he, special-heart special-mind-wise, *ti*, come.

25. The unmerciful ill-conditioned wretch held his wife down, and kept on beating her.

Lit. The no-mercy-no-right-feeling —'s [one] pressing-down his old woman, only was it beat. He held her down, and blows were all.

26. He will be sure to find fault with this for being so stale; it will set his teeth on edge. Why don't you go and buy some fresh without loss of time?

Lit. He for-certain will scoldingly say [this eatable is] stale; eating it the teeth are roughened, feel the grit. Do you still not seizing the early time to buy some go?

Obs. 1. *ch'ên tsao'-rh*, lose no time. 2. some; *ti*, often appended to adjectives in this way; best regarded as a relative pronoun; some *that* is good.

27. There was a misunderstanding about an ink-slab of Old Quarry stone that was fished out of a rain-pit, and it has ruined utterly the parties concerned.

Lit. [From] a water-pit within [some one] fished out a piece Old Quarry ink-slab coming. [From it] there arose an exhausting-house — ruining-estate —'s [condition of things.]

Obs. 1. The Old Quarry is an excavation famous for the *yen t'ai*, smooth slabs, on which the Chinese rub their ink. It is in Chao-ch'ing (Shau-king;) a department of Kuang Tung. 2. The object interposed between the verb *lao-ch'u* and its auxiliary *lai*. The word *lao* is special of things in the water. 3. *nao*, see above Part I, page 18, *ex.* 291; the *ti* is most likely corrupt for *tê*; it has at all events the same force.

28. How dare you continue so cross-grained, when you are actually moaning with pain?

28. *Lit.* Already your sickness —'s [case being such that you] groan, still [do you] dare crosswise-walking-the-tyrants' path-wise to shew churlishness?

Obs. 1. Contrarily, *hêng*, crosswise. 2. In ancient history five tyrants, *pa*, usurped the authority of the kings (*wang*), whose ways, *tao*, were in the right direction; those of the *pa* were *hêng* crosswise.

29. My annoyance at not being able to correct my *lapsus linguae*, inflamed the place on my neck.,

Lit. Because [I] made a mistake in talk, and was unable to alter it, [this circumstance] taking my neck upon —'s sore [caused it] more with bad matter to distend.

Obs. 1. This is perfectly idiomatic, and the sense as plain as need be, but it is very difficult to bring it within rules of syntax. There is no apodosis to answer to the first clause; because, &c.,

EXERCISES IN THE TONES AND PRONUNCIATION

must be followed, we should say, by a nominative of the subject to it, viz., the sore. This, on the contrary, is governed by the verb *pa*, a construction which, as has repeatedly been shewn, so generally precedes the verb transitive, as to authorise us in terming *pa* the index of the object. Here, however, the verb *chung*, to swell, is intransitive. It would be quite as correct to omit *pa*, and then all our difficulties of syntax would vanish. 2. *c'hi*, noxious influence, matter, (not *pus*), which has no business to be where it is.

30. There's a swarm of wasps, that will sting any one they come across. If there was a cleft in the ground that would hold me, I would get into it bodily.

Lit. There is a den, or receptacle, [of] wasps; [if] they meet a man then they sting; were there a ground seam, I entirely would burrow.

Obs. 1. *wo*, den, &c., the containing for the contained. *Lit.*, a swarm wasps; so, a puff wind, a fleet ships, a body thieves. 2. A teacher insists that the last clause is conditional; were it expressive of an intention to get into a hole then before the speaker, he says, some such word as *hsiang*, I purpose, would precede *tsuan*, to burrow. In such distinctions a Chinese must be heard with great caution.

31. A man with a large family of boys and girls, to get on, must really be hard of bearing; [he must think for himself,] and not be taking up this notion and the other notion.

Lit. [A] sons-and-daughters-many —'s man, ears altogether requires hard. Be not, = let him not be, a three-minds-two-intentions —'s [man,] then will it be well.

32. What do you mean? One day is as good as another, the day before yesterday, yesterday, to-day, to-morrow, or the day after.

Obs. 1. What do you mean? *lit.*, whence such language; a common negation or objection, in politeness or discussion. 2. Good as another; *lit.*, all are possible, will do.

33. If a Shan Hsi man asks you to dinner on a festive occasion, there is sure to be a theatrical performance.

Lit. [When] an old one of the West requests [one] to go to the mat, if it be because of a joyful matter, surely and positively there will be a play.

Obs. 1. The west *hsi*, here for Shan¹ Hsi. 2. To go to the mat, on which formerly one sat at meat; to feast. Compare our *banquet*, from *banco*.

34. He pulled off his clothes and shifted his chair, because it was not placed as he wanted it.

Obs. *fang ti*; the *ti* for *te*; in the placing it did not attain, or, he had not attained.

35. Why, he was put to the torture in that dispute about the family property, and now he pretends to be a man of wealth, and gives himself endless airs.

Lit. He because [they] quarrelled about family property, endured the nipping-staves; nevertheless, falsely dressed as, in the guise of, affecting to be, a wealth master, does he set forth what stall or rack!

Obs. 1. The *chia-kun*, are three staves so arranged as to compress the ankles of a prisoner. 2. *pai-chia-tzŭ*, to make a parade, give one self airs; *chia*, a rack or shop-window; a figure from dealers who hang out all their wares.

36. I ran against the box the blind man was carrying, and upset it, which gave him a start.

Lit. I By the collision, *p'eng*, [causing] to fall, knocked down, the-by-the-blind-man-carried (*ti*) box, frightened him a jump.

Obs. The box which the blind man, *hsia-tzŭ*, was carrying; the *ti* making the agent and the verb into an attributive of the noun *hsia-tzŭ*, which is the object of *p'eng-tiao*. There is some doubt about the right character for the latter word, *tiao*.

37. My rice-gruel was just made when a visitor came in, and I could do nothing less than let him have the best of it.

Lit. Just at the moment my rice-gruel, congee, was done, = cooked, there came a visitor. [Other] speech (or words) could not rise; I yielded to him to drink, the drinking of, the thick.

Obs. 1. *chiang pu-ch'i*, nothing else could I say than offer to give up, &c. 2. *chiang*, the thicker part of fluids, as opposed to *hsi*, the fine, or thin.

38. There is a report that all the country people have submitted to the authorities; which, when I come to think of it, I do not think likely.

Obs. 1. *wén ti*, or *wén té*. 2. The country people, *lit.* the villages down; people, *shang*, go up to the cities which are the centres of jurisdiction. 3. *hsiang*, to submit, having been in rebellion. 4. when I come to think; *lit.*, carefully, *tzŭ-hsi*, think a thought, it is as if, *shih-hu*, not likely.

39. They were arranging that in the autumn they would put a few taels of silver together, and hire a vehicle and start on a tour.

Obs. 1. Arranging, *shang-liang*, consulting, before decision. 2. *liang*⁴, the classifier of carriages drawn by animals.

40. Those girls were drinking *no-mi* wine one against the other at such a pace, that they were half-choked.

Obs. 1. The girls were *ch'iang*³-*ché*, snatching-ly. 2. *ch'iu-niang*, a fermented liquor made from the *no-mi*, old man's rice. 3. *ch'iang*⁴ is properly the eating of grain by birds; it is here used of swallowing in over haste.

41. Red pepper is not to be put in the mouth. If you have a pain in your foot, stew some in water, and you will relieve the foot by bathing it when you go to bed.

Lit. The flower pepper do not munch. [If your] foot has pain, [at] sleeping —'s time, boil, or stew [some in] water, wash the foot, then [will it be] well.

Obs. *ao*, or *ngao*, supposes that there is something in the water; to boil plain water is *tso k'ai shui*.

42. I was in great luck, for just as I had raised myself on tiptoe to take a look, a very pretty person presented herself.

Lit. [I had] just lifted up my foot to look, then there occurred [what was] apt or well contrived; there came a delicate skinned woman.

Obs. 1. The speaker has been looking over a wall. 2. *ch'iao-ch'i*, he raised himself on his feet coming; *lai*, auxiliary of the foregoing verb. 2. *ts'ou*, fortuitous concurrence, *ch'iao* skilful; the French *tomber bien*.

43. So you want to buy a fife instead of going to school, my little fellow; are you not afraid of being laughed at?

44. I watched the floating calabash out of the corner of my eye, and I saw the bleacher fish it out of the water.

Lit. The water upon there was float-ing one calabash; I took [my] eye half-closed, or, as if it were ailing; [I saw] the cloth sun-ning [man] fish it up.

Obs. 1. Observe the independence of these three clauses. 2. *na*, to take, before the instrument.

45. If you have anything to say keep it to yourself. Don't tell that mumbling fellow. He is a very cross-grained subject.

Lit. [If you] have talk, bolt it. Do not telling it to that mumbling-lip man speak. His temper is very turned and twisted.

Obs. 1. Temper, *p'i ch'i*, the stuff or matter of the inner coat of the stomach. See Morrison's *Syllabic Dictionary*, PE. 8325. 2. cross-grained, twisted, &c.; *niu-pieh*, warped; like a board that will not lie flat.

46. I see your father constantly pulling his moustaches about.

Obs. 1. Moustache, *p'ieh*³, is a particular stroke of the pencil; that which makes the left side of the character *pa*, eight. 2. pulling about, *nieh*, pinching, twiddling.

47. He has never eaten sliced dough (*duff*), or boiled brinjal. He is a regular bumpkin.

Obs. sliced dough, *lit.*, sliced wheat. 2. *ch'ieh t'iao-tzū*, *lit.*, a faltering stick; a booby.

48. A scorpion has found its way into my shoe, and stung my foot so that it bled. If I could get some crab to eat, it would stop the pain.

Lit. A scorpion [having] burrowed, ensconced itself, at my shoe's inside, taking my foot punctured (or poisoned) forth blood coming. [Could I] obtain to eat crab, then could I stop the pain.

Obs. 1. The object *hsieh* between the two auxiliaries *ch'uh* and *lai*, the former of which indeed is here almost as much a part of the verb *ché*, as in Latin *ex* is of *exigo*, *expello*. *Ché*, to inject venom, to sting.

49. Some years ago, when he was out of employ, he was very poor things. The case is evidently very different now.

Lit. Before some years, [being] at leisure, he was a very small utensil; now evidently, — well, he is very different.

Obs. 1. Small utensil, *hsiao ch'i*; the expression may reflect on his capacity, or his liberality, or both. 2. well; *ch'iu*, should in fact not be translated. It is of much the same value as a stop would be to emphasise *now*; — Now, — oh! there is great difference.

50. It is hard to get rid of cotton in the summer. Who makes up cotton garments when the weather is hot?

Lit. [In] summer weather —'s [time] cotton is hard to sell; who still makes cotton [clothes] in hot weather to put on?

Obs. 1. Understand *shih-hou-rh*, time, after the first *ti*. 2. *hsia-ching*, summer condition, summer; *t'ien*, sky, weather. 3. still, *'hai*, yet, though the weather be changed. 4. understand *i-shang*, clothes, after *mien-ti*, cotton —'s, of cotton.

51. His tears flowed in one continuous stream. He cried so that he could recognise no one. In fact his face was like that of a dead man in his coffin.

Obs. 1. His weeping attained, *té*, a flowing of tears drop-drop-wise. 2. recognise no one; *lit.*, add or include, *lien*, [any] man, did he not know. 3. in fact, &c.; *lit.*, his face upon, in face, well, he resembled a having entered his coffin —'s dead man.

52. You idiot, you have been rubbing some indigo on your face.

Obs. 1. Idiot; *lit.*, half-mad one. 2. rubbing, *lit.*, working, handling, playing tricks with (*nêng*,) a drop, or small portion (*tien-tzū*,) of indigo, you have rubbed your face. 3. *nêng* is also read *nung* and *lung*.

53. How can you romance so in broad day?

Lit. The great sun's ground within, = or, the ground the sun shines on, you [with your averments that we are] short of a sky, and that there is no day, or sun, say or mean what? Compare our moon of green cheese, &c.

54. Isn't it a sheer waste of time to be trying to strike fire with a flint as damp as that is?

Lit. A thoroughly wet fire-stone, you use it to strike fire. Is it not vainly, blankly, to expend trouble?

Obs. 1. Thoroughly wet, *ching-shih*. 2. vainly, *lit.*, white, blank.

55. Though he is a poor plebeian he has no small collection of antiquities.

Obs. 1. Plebeian, *min*, as opposed to *kuan*, an official. 2. antiquities; *ch'i-min*, properly house furniture, utensils; *ku tung*, literally, to know the antique; it is part of a longer sentence *ku tung wan ch'i*, articles with which those knowing antiquity, *i conoscenti*, amuse themselves. A curiosity shop is *ku tung p'u*. 3. *k'o pu shao*, see Part 1, page 4, ex. 43; page 16, ex. 184, *obs.* 5.

EXERCISES IN THE TONES AND PRONUNCIATION

56. I want to find a man to carry a letter.

Obs. A letter, *fêng hsin, lit.*, sealed tidings.

57. Friends are at the door waiting to accompany the funeral.

Obs. Funeral; see Part 1, page 3, *ex.* 36.

58. Haven't you got eyes to see that the water in the well is not clean.

59. A spark from the burning charcoal fell on my baggage, and the heat woke me up. Fortunately the house escaped.

Obs. 1. Spark fell; *lit.*, a spark of the charcoal fire blazed forth, *pao*, upon my baggage, *hsing-li, lit.*, my travelling plums. 2. fortunately, *hsing k'uei*; why the latter word, which means loss, should be combined with the first, which means luck, in this very common combination, which simply means happily, &c., is not explained; *k'uei* is sometimes used alone, as below in 72.

60. The characters *hsiao* and *liao* are by some read *hsio* and *lio*; indeed *hsiao* is sometimes pronounced *hsüeh*, which shows the difficulty of laying down a rule of pronunciation, even among people from the same place.

Obs. 1. This sentence is introduced merely to illustrate the peculiarity of the interchangeable use it records, of the terminations *iao*, *io*, and *üeh*. 2. observe the position of *ch'üeh*, notwithstanding, in defiance of; it is also read, *ch'iao*, and *ch'io*.

61. There you are, just looking out to see that you are not caught; thinking of nothing but the foot-ball, and letting the rice burn till it stinks.

Obs. 1. Looking out, &c.; the meaning assigned to *liu-liu-ch'iu-ch'iu-ti* cannot be explained etymologically. The persons addressed are children, who instead of minding the rice entrusted to them to boil, are kicking about the *ch'iu*, a small iron ball, off-and-on-wise; they only regard. *chih hu*, this play. 2. let rice burn; *lit.*, taking the rice wholly await its *ch'iu*, burning till it stinks.

62. They were feasting all night on the best of fare, and even the graduate got so drunk he could not help himself.

62. *Lit.* Pearl viand goodly relish—'s [fare they] ate a, = all, night; taking the graduate, *hsiu ts'ai*, also [made him] utterly drunk.

Obs. 1. It does not necessarily mean that the company made him drunk; the cause was the feast; as in 29, the omission of *pa* would simplify the syntax. 2. *huan* with *tsui* is intensive of drunkenness. It is, properly, flowing; in one instance used of streams converging to an estuary.

63. How is the man who is despising the poor and making much of the wealthy to answer for it that he himself will never be in want?

Lit. The mocking poverty and esteeming wealth—'s man, it is hard to say [that] undertaking he can secure [that he] will be a no-poverty wealth—'s man, [is it] not?

Obs. 1. Hard to say, *nan tao*, see Part II, page 55 § 29,5, a common form of putting a question which the speaker himself would answer in the negative. 2. himself, *chia* as in *jén chia*, a person. 3. undertaking, &c.; *pao*, engaging, *té* achieve, *chü* security. 4. *ma*, or *mo* the negative interrogative response to *nan tao*.

64. Both the brothers are fine, broad-chested, strong-backed fellows.

Obs. 1. Both, *lia*, the two. 2. broad-chested, &c.; *lit.*, with the backs of tigers and waists of bears.

65. Well, but a devotee who is fasting and praying to Buddha has no business to be calling the ladies bad names.

Lit. Since it is [a case of] eating *maigre* and reciting [the ritual of] Fo, Buddha, in such case (*chü*), you ought not to revile people [as] prostitutes.

66. Amidha Buddha! So it was you, was it, that were so hungry you must needs take that goose I missed?

Lit. Omito Fo! [The] to me lost, or missing —'s that piece goose! Oho! in fact, *yüan lai*, it was the-by-you-in-the-haste-of-your-hunger-stol-en [goose].

Obs. 1. Understand *ngo*, a goose, after *ti* at the end of the sentence. 2. haste of hunger; *ngo*, hungry, *chi-liao*, hastened; so hungry you could not stop, but, *t'ou*, stole it.

67. The rustling breeze set me shivering, and I did nothing but cough.

Obs. Set me shivering; *lit.*, the breeze of a rustling sound, *sou-sou-ti*, blew till I was a *tou-tou-sou-sou* [person, with whom then] only was it cough, *k'o sou*.

68. He slipped a note over the wall by stealth.

Lit. Steal-steal-ing, furtively, at the wall's top above, passed a letter.

69. He bought a pair of slippers with the character *fu* on the toe; the inner sole of asses' skin, green.

Lit. He bought one pair asses-skin inner sole—'s *fu* character sandals. [It, viz., the sole] was green.

Obs. 1. Inner sole, *lit.*, a continuing strip; *yen*, to run along by the side of; *ti'ao*, the slip or strip so running; a binding of asses skin, dyed green, introduced just above the thick sole of the Chinese shoe. 2. the characters *fu*, happiness, and *shou*, longevity, are not uncommon ornaments on the instep of the shoe. 3. green; of course no one, uninformed of the fact, would guess from the construction what it was that was green.

70. The woman he is married to is half dumb; she articulates nothing distinctly.

Obs. 1. Half dumb, *lit.*, a half worded one. 2. one sentence talk, speak she does not plain.

71. I see a board with "the emperor's vicar" upon it in gold characters hung over the door, and it occurs to me that it is at the house of the man who was choosing a day, yesterday, to go up to Peking as a candidate for office.

Obs. 1. A board, &c.; *lit.*, one piece [with] "on-behalf-of heaven promulging reform"—'s gold letters board. Here heaven stands for the emperor, in whose behalf, *tai*, the person honored with the tablet, *pien*, is reputed to have set a good example, or inculcated well doing; *lit.*, *hsüan*, promulging 'hua, that which reforms, regenerates. 2. occurs to me; *hsiang*, *lai*, the thought comes. 3. *chiu*, well, it-is-the-yesterday-choosing-a-day-to-enter-the-capital-to-wait-to-be-chosen—'s [man] his *chia*, house, or family. He has been seen in a temple throwing lots for a lucky day.

72. Suppose that you are going to purchase rank, there is no occasion for your going off with everything belonging to you. Who is to take charge of your family for you?

Obs. 1. Purchase rank; *chüan*, to subscribe, viz., to the necessities of government, in return for which the party may receive a grade, and become *kuan*, an official. 2. There is no need to roll up [all in] a bundle, *pao'rh*, and run, *p'ao*. 3. take charge; *lit.*, [you] taking your family you deliver it to whom? To whom do you hand over your, *chia chüan*, family, *lit.*, home affections.

73. They were fairly surrounded by the troops and utterly destroyed; not a dog left, nor a fowl. Let me beg of you to turn over a new leaf.

Lit. By, *chiao*, soldiers [they were] surrounded fairly, *lit.*, fast, *chu*; entirely killed [to the point that] a fowl [or] dog [the soldiers] did not leave. [I] present my advice [to you] to learn to do well; [and that is] *pa*, all about it.

Obs. 1. The particle *ko*, is not the classifier of fowls and dogs; that is properly *chih*. It is a sort of article insulating the four words which follow adverbially and which intensify the *ch'üan sha liao*, utterly slew preceding *ko*; *q.d.*, hemmed in by the troops, they were utterly slain by them a great slaughter. 2. present, &c.; ironical politeness, meaning, take my advice you, (probably rebellious people,) and mend your ways, or you will come to the same end.

74. At the temple of Hsüan T'ien in the Tê Hsüan street there is a person, a candidate for office, who sells medicine for the cure of cutaneous disease.

Obs. The *Hsüan T'ien*, *lit.*, dark heaven, is the heaven of the north. The south is 'Huang T'ien, the yellow or bright. See the Scheme of Physics in the chapter on the Sciences, in Davis's Chinese.

75. It was not I who began the feud; that commenced years ago. Why should you bear me malice?

Obs. The feud; *yüan-chia*, enmity persons, foe-men; *yüan*, in the beginning not was I the fasten-ing [one]. Compare our phrase, join issue.

76. Is it positively the only one for sale? To ask such a price for a horse that limps! Well, I am ashamed of you.

Obs. 1. Only one; *lit.*, truly is it a selling gap, or vacancy; *q.d.*, the only opening. 2. that limps; *ch'üeh*², that has one leg shorter than another; a limping horse you want to sell for these so many cash! 3. well! *ch'üeh*⁴, a disjunctive; well, but for you I am ashamed.

77. He was bending down, and in the act of driving in the post to tether him to, when the horse flung out at him, and provoked him to be so rough.

Lit. Crooking his body he was just nailing a stake; the horse threw out a kick and provoked forth coarse temper coming.

Obs. Coarse, *chüeh*, boorish, ill-mannered; temper, *ch'i*, or the manifestation of it. The whole is partly condemnatory, partly apologetic; this is what has made him so forget himself.

78. He was staring about him in all directions with a pair of boots under his arm, and all the while it was snowing till his face was frosted all over.

Obs. 1. Under his arm; *chai-chê*, nipping. 2. all directions; *man ch'u*, the full of, all, places. 3. all the while; *lit.*, in the sky there was moreover falling snow; it, taking his face, froze it so that it came to be, *tê*, a snow-whiten-ed [face.]

79. With his quotations from the classics, he won't have finished what he has got to say in a fortnight.

Obs. Quotations; *lit.*, the-Odes-say, the Philosopher-says —'s talk. The Book of Odes is the third of the Five Ancient Books called *ching*, (the King;) the Philosopher is Confucius. 2. fortnight; *lit.*, in half a moon still will his speech not be ended.

80. He was so drunk, that a correction was administered to him by the Censor of the streets.

Obs. 1. So drunk; *lit.*, &c., drank till he was (*ti* for *tê*), drunk, *hsün-hsün-ti*, with the fume of wine escaping, smelling strong of wine. 2. correction; *chiao-hsün*, both words mean to instruct; what is meant, however, is a correction strictly paternal; he was flogged.

81. Too much wine makes the head spin as if one were up in the clouds; worse than sea-sickness.

Obs. 1. Up in the clouds; *lit.*, like a charioting the clouds—'s [man] belike. The *shih-ti*, belike, resembling, is redundant, but constantly used after *hsiang* as here; also after 'hao-hsiang, *fang-fu*, *ju-t'ung*, and other expressions of comparison. 2. sea-sickness; *yün*, *lit.*, vapour curling, *ch'uan*, a ship.

84. He is so badly off, though a *chiang-chün*, that every one makes fun of him.

Obs. 1. *chiang-chün*, the general commanding one of the Manchu garrisons in China Proper; or the military governor of portions of territory beyond its borders; also the title of the lower nobles of imperial blood. 2. badly off; *lit.*, yet the head of his hand is so pressed, cramped. 3. every one; *lit.*, the whole district, *i-chün*, —'s people all make mocking observations about him.

EXERCISES IN THE TONES AND PRONUNCIATION

83. What? the women of a man who has droves of mules and horses, with no frocks to put on !
Obs. 1. A mule-and-horse-making-drove —'s man. 2. frock : *ch'ün*, is a skirt fastened round the waist and descending nearly to the feet.
84. The first thing I did was to give the cook a blow with my fist. You animal, [I said,] will that do for you.
Obs. 1. The first thing; *ta*, by much *ch'u-i*, the first; understand *shih*, thing, after *ti*. 2. fist; *ch'u-tzŭ*, is a pestle, here used for a driving blow. 3. animal, *ch'u-shêng*, is any thing in the brute creation, not being fish or reptile. 4. do for you; *ti* for *tê*. The meaning may be, Have you done yet? I know you have not.
85. I was bitten in my room by a centipede, and the pain lasted five days. Most abominable !
Obs. 1. Lasted; *lit.*, it straightwise, continuously, *chih*, pained five days. 2. abominable; *lit.*, truly, to be hated.
86. I have played and lost, and how am I to redeem what I have pawned. Count over those cash and you will see they certainly do not amount to the sum required.
Obs. 1. Pawned; *tang-to'u*, the deposit, how redeem. 2. count over *shu-shu*. 3. they will certainly not amount to, *pu-kou*, not enough.
87. The bald man drew a man shooting a hare from a hillock.
Lit. The bald one painted a piece, *chang*, pleasant picture, [namely of a man] on an earth mound striking a hare.
Obs. *hsing-lo* or *hsing-lé*, *lit.*, the picture [of a person] enjoying himself; more especially used where the painter is himself the subject of the piece.
88. Clutching the claw of a fowl in the hand and gnawing it.
Lit. In the hand clutch-ing a fowl's claw, gnaw-ing ate it.
89. My eyes are dim, and the way is slippery; and I hear people ill-naturedly remarking that I have not a word to say for myself.
Obs. 1. The two *yu* are *et* and *et*; *both* are there flowers in my eyes, *and* is the way slippery. 2. ill-natured; *'hua-pai* speaking white, remarking to my disparagement, that I am not able to speak.
90. He borrowed a doublet of the widow to pawn, because he was in debt for cucumbers.
Obs. 1. Debt; *kai*, he owed, or owes, gourd money. 2. of the widow, *lit.*, *'hai*, with her. 3. *kua* is generic of gourds.
91. With the sound of the dice rattling in one's ears, do you mean to maintain that there is no gambling going on?
Obs. 1. Rattling, *lit.*, brush-brush-ing of thrown dice [there is] a sound. 2. do you still say there is no playing with money?
92. He is thoroughly bad-hearted,
Lit., He encloses, or embraces, *'huai ché*, a whole belly injurious mind.
93. That's a sharp child; no fear of his being stolen. I don't wonder his mother is so fond of him.
Obs. 1. No fear; [one does] not fear a person will kidnap, *huai*, him away. 2. fond, *t'êng*; *lit.*, in pain.
94. He sold his wheat and bought a ticket.
Obs. A ticket; *p'ai*, may be a license, a pass, a playing card; singular or plural.
95. That man (Juan *pron.* Zhuan) is a person of good breeding, and, slight and delicate as he is physically, in speech or action, I take it he is not so soft. If you think he is to be pinched as you pinch cucumbers when you are choosing the softest, he will be found possibly to have something hard inside his softness.
Obs. 1. Good breeding, *szŭ-wên*, the opposite of *ts'u-lu**. In the first combination, *wên*, letters, is the word which gives the expression its meaning; literary culture being held indispensable to Chinese good breeding. 2. physically; *lit.*, by nature, *shêng*, as he was born. 3. I take it; these words are intended to represent *k'o* which is to a certain extent a qualification of the adjective following; possibly not to soft. 4. if you think; *lit.*, if you think, are minded, in the cucumbers-select-ing-the-soft—'s [way] to pinch, he possibly within the soft has hardness. The words *kua-'rh chien-chê juan*, connected by *ti*, depend on *yang-tzŭ*, mode, fashion, understood, and the whole forms what we should call an adverb; *q.d.*, choosing cucumber-wise.
96. A robber made his way in through the partition wall, and besides eating the cakes in the *bonbonniere*, stole a volume of the Ballads on Wang Mang the Pretender, to boot.
Obs. 1. *Bonbonniere*, *tsuan-'ho*, *lit.* a piling up box, in which the centre is higher than the sides. These are divided into six or eight compartments surrounding one in the middle. 2. besides; *lit.* taking the cakes in the *bonbonniere*, even, *yeh*, ate them. 3. to boot; and still, *'hai*, taking a volume [of] Wang-Mang-intriguing-for-the-throne—'s song book, stole it away. 4. in both the second and third clauses, *pa* construes satisfactorily as the index of the object; the active verb coming in at the close. 5. There is a relation between *yeh* and *'hai* which I have tried to render by besides, and to boot. 6. Wang Mang is a historical character of the T'ang Dynasty.

* 粗 鹵, *ts'u-lu*.

97. I dreamed last night that some one came suddenly into my room. I saw it was a woman with her hair turned up. She got tight hold of my tail and was drawing it down, when I woke up in a fright.

Obs. 1. On *lêng-pu-fang* see Part I, page 6, *ex.* 67. 2 a woman; *lit.*, one who *shu-tsuan*, combs the back-hair; the *tsuan* is the *coiffure* of the woman, as *pien-tzŭ*, the tail, is of the man. 3. [this sight] taking me startled to waking; woke me up.

98. My idea was, as the work that fell to my single charge as a magistrate was excessive, to get promoted to a good berth and make a little money; but on my voyage to Peking I was done out of every thing even to the clothes on my back.

Lit. The by me specially administered place's affairs [being] many, = too many, I desired to be advanced and translated to a good vacancy, to make a couple of cash; who would have thought, (= but however,) going-up-to the capital I was so used that, *nêng-tê*, even the clothes I had on all were not.

99. I shall bide my time, neither more or less, and make my money when my luck changes.

Lit. With special mind, = attending to nothing else, I shall wait, or am waiting, the turning round, or past, of fortune coming; then, or again, make money; and that is all about it.

Obs. 1. Fortune, luck, *yün*, the revolution, turning of the world's affairs under the decree of heaven. A dynasty succeeds and rules under the *t'ien yün*, the order of things brought about by heaven. 2. *lai*, auxiliary of *chuan kuo*, the turning *hither-ward*. 3. all about it; *pa*, finished, ended.

100. A female thief had just made her way in when I pinned her by the top knot.

Obs. 1. Made way in, *lai*. 2. pinned her; *lit.* I a grasp grasping, or taking, her *tsuan*, the *coiffure*, explained in 97. 3. fast, *chu*. The verb *tsuan*, is to grasp or clutch in the hand.

101. I had dressed and had just got on board, when, before I had time to breathe, a string of court beads was gone.

Obs. 1. Dressed; *'hao*, well, completes the action of *chüan*, to put on; so with many verbs. 2. breathe; *lit.* yet not had breathed past, = breath-ed, air coming. 3. was gone; *lit.* then, when lo! *chüu*, taking one string court-beads I lost, = I lost my beads, an ornament worn by military mandarins from the 4th, and civilians from the 5th, grade upwards.

102. The confusion is universal and interminable.

Obs. 1. Universal; see above 78. 2. interminable, *lit.*, the thing cannot be *tuan*, cut off, decided.

103. I took a good walk about Canton, with my hat off.

Lit. shining, = bare, as to the brain purse, = head, at Kuang Tung province city inside, I walked a sufficiency.

104. He saw the snow coming down till the whole ground was one expanse of white, so he made haste to put on a uniform with fur lining.

Obs. 1. Expanse of white; *mang* is an expanse of water; *lit.* he saw white flood-like falling, or fallen, the whole ground snow; all snow. 2. made haste; *lit.* because of this, hastening he desired, = was about to put on a fur *mang-p'ao*. 3. the *mang* is properly a dragon; the *p'ao* a long dress. The *mang-p'ao* is the gown embroidered on the breast worn by mandarins of all grades.

105. On the *Shuang Chiang* (in the 9th moon of the year), the patient felt herself in great spirits, and then in the evening she was delivered of twins.

Obs. 1. *Shuang Chiang*, Part I, 254, 258. 2. patient, *ping-jên*, sick person. 3. spirits; *shuang-k'uai*, lively, in force. 4. then; *yu*, and not only this, but also, in the evening she added, [to her former stock,] one couple, or twin, born, ones.

106. A number of rice-stealers were hid in the granary.

Obs. a number; *lit.* a good few.

107. He is very ill-conducted, a gambler and a cheat; no one would suppose he belonged to a well-to-do family.

Obs. 1. Ill-conducted; *lit.*, greatly not has he a [right] habit, rule, custom; he is very abnormal. 2. cheat; *lit.*, *nao kuei*, he plays the devil; see *nao* above 27. Taken with what precedes it, the expression means that he borrows or loses, and does not pay. 3. well-to-do, *lit.*, rich; here, respectable.

108. He has had the luck to pass at the military examination. A proper stick he is for all that. Isn't he ashamed of himself?

Obs. 1. The luck; see above 59, *obs.* 2. 2. passed, *chung*, to hit the mark; he has hit the *k'uei*, here used in the sense of *k'o** a class. 3. for all that; *chŭ-jan*, indeed yet. 4. stick; *k'uei-lei*, are Chinese automata. 5. isn't he, &c.; see *nan tao -- ma* above in 63.

109. Behave properly; don't be a scamp; and you will be what the member of a well-to-do family ought to be.

Obs. 1. Behave, &c.; *lit.*, compass-and-square-wise [act;] do not play the devil; see above 107. 2. you will then achieve, or become, *ch'êng*, a wealthy [family's] son and brother.

110. A great fellow like that, with his helmet and armour on, makes me feel very small.

Lit. He, *t'ing*, crowned with a helmet, and, *kuan*, encased-in-a-cuirass-wise, is very gigantic, *k'uei-wei*. I in consequence, as I seem a stick, greatly feel shame.

Obs. see above 108 on *k'uei-lei*.

111. He was blind drunk; there was no life in him, and he abused every one all round in most incoherent language.

Obs. 1. blind, 'hun, obscurity, mistiness; ch'én, immersion. 2. the *ti*, after *tsui* = *té*: he had become drunk-dark-and-drowned-like. 3. no life; 'hun, his breath of life all was not: he was helpless. 4. incoherent abuse; 'huén, foully, *ma*, reviled people. 5. all round; 'huén-lun-ché; foully, or chaotically, in a circle; *lun*, is circular, here, all-including.

112. You have been rolling there till the straw is sticking all over you.

Obs. 1. Rolling, *lit.* striking, = doing, a roll. 2. there; *tao*, *lit.*, having gone to, or arrived at, [that place.] 3. all over; the consequence of the foregoing is that you are the recipient of, *chan-liao*, [over your] whole person, *i-shén*, grass stems, *ts'ao-kun*. The *i-shén*, whole person, is constructively, an adverb marking the extent of suffering indicated by the passive verb, *chan*.

113. The ears are pierced for earrings.

Obs. This might read, the ears are being pierced, &c. The ear, *urh-to*, is as here properly the ear-drop, but is commonly used for the ear; see above in 31.

114. I came home quite put out, and disgusted with myself for having done what I ought not in meeting him.

Lit., A ruined-heart-and-mind-unstrung-'s [man, I] came back; after-angry, [that I had met when I] ought not to have met him; or, repenting the impropriety of meeting him.

Obs. 1. Put out, 'hui-hsin, with my heart as it were fallen in ruins; *i-lan* with my mind lazy, its interest gone. 2. disgusted; 'hou, after, 'hui, indignant and grieving; = re-penting.

115. Don't worry him; he will spit at any one who does, without distinction of persons.

Obs. 1. *ts'ui*, to press; *e.g.*, for payment of arrears. 2. any one; *lit.*, at pleasure be it who; *ts'ui-pien*, much more commonly *sui-pien*. 3. spit at; *lit.*, he will, or must, *yao*, taking spittle, *t'u-ma*, spit; he will spit spittle.

116. Young Master Shên and Jung-shun are squatting there, reading the Dicta of Confucius one against the other.

Obs. 1. The Lun-yü, Dialogues, or, Dicta in conversation of Confucius, form the third of the *szü-shu*, Four Books, which may be termed the bible of China. 2. young master, *hsiang-kung*, the son of another, a respectful term; Jung-shun happens to be the son of the speaker. 3. squatting; *lit.*, emulously, *chéng-cho*, squat-ting, *tun-cho*, read, *nien*.

117. There is a block in the house of my aunt, the wife of my father's second brother, which I do believe is as old as the days of Yao and Shên.

Obs. 1. Aunt; *urh shên tzü*, the *shên tzü* of the second son of the family, my father being the eldest; the son of any of his brothers would then speak of my mother as his *ta ma*. 2. block; *mu tun-tzü*, section of the trunk of a tree. 3. I do believe; 'hai; *lit.*, [which, ancient as that period may be, is,] notwithstanding a Yao and Shun's years within —'s [article.] Yao, according to Dr Morrison, began to reign about B.C. 2330. Shun, his minister, succeeded him.

118. Hands off! you wretch. Who sets you on I should like to know? Your blood be on your own head if you fight.

Obs. 1. Hands off! *lit.* loose your hands. 2. wretch, *sung-nang-ti*; the first syllable indicates the use of abusive language, the second, acts of violence. 3. sets you on, *nêng-sung* or *lung-sung*; the latter character means shaken, agitated, as by horror; the first gives it activity; who rouses you. 4. if you fight, *ta-chia*, you court, *sung*, your death; *chia* with the radical *mu* at the side, means among other things a flail, which sense I think must be given it here; *ta* being prefixed, as in many other dissyllabic compounds, to verbalise it; compare our thresh, or thrash:—one explanation is *ta*, to strike, *chia*, to ward off. 5. blood; *lit.* you *sung*, accompany as a guest, your death. This rendering of *sung* is open to question, but there is no doubt as to the sense of the phrase in its integrity.

119. The cooper who lived in Coppersmith Street at T'ung Chou, has moved into the alley.

Lit. [The in] T'ung Chou Ta-tung street dwell-ing bucket-craftsman, moving in the alley's inside has gone.

Obs. 1. *ta t'ung*, to beat or work copper. 2. bucket; *lit.*, hooped tub. N. B. the character *ku*, a hoop of bamboo or rattan, should be written as in the text here.

120. He is so in the habit of frequenting bad houses and gaming establishments, that he cannot stay quietly at home.

Lit. To housing-prostitute assembling-of-gamster—'s places to go [he is] accustomed. [This habit] taking him acts on him, *nêng*, till he is become, *ti*, either to-sit, or-to-lie-down-not-peace —'s [man].

Obs. 1. If we regard the first sentence as the subject, the construction is simple enough; the habit of frequenting, &c., makes him restless; *kuan* being a neuter verb. The verb is properly *nêng*, causes, harmfully causes, him, *ti*=*té*, to become. 2. restless, sitting sleeping not rest; he will not stay at home.

121. I settled the purchase of a house the other day by which I shall make a little money.

Obs. 1. The other day, *hsin-chin*, newly, recently. 2. settled; I, by speaking made fixed as it should be, *ting-tang*, one place, *i-so*, house. 3. little money; *lit.*, there were a couple of cash gained.

122. He died of love. It is some four or five years ago now.

Obs. Died of love; *lit.*, he was a by-deadly-caring-for-another-sickness-kill-ed [man.] The 'hai, to hurt, intensifies the verb *hsiang-szü*, to think of another, though *hsiang*, properly and very commonly, implies reciprocity.

123. The snail dealer told the silk porter that this law suit was somewhat intricate.

Lit. The selling-snail—'s [one] told the carrying-silk -'s [one] this law-suit is a fraction hard to disentangle.

Obs. Intricate; *szülo*, hard to separate and draw; as a tangled skein, or the like.

124. One would be better off without a son at all, than with such a gambler and rioter as this.

[If one's son] must be this kind playing for money making disturbance's son, [so far from there being advantage in this.] on the reverse, *tao*, [one's condition is] not as oneself one man's [condition so] good.

125. A man of large property of course is not prone to be disorderly.

Obs. 1. Large property, *lit.*, house's property abundant and substantial -'s man. 2. of course, *tzü-jan*, naturally; see Part I, page 32, *ex.* 290, *obs.* 2,

126. There was a fellow with prominent teeth carrying crockery over the hill, and not being surefooted, he fell and scratched himself all over.

Obs. This is in fact four short sentences. There was a prominent-teethed-one; carry-ing earthenware he crossed the hill; his feet were not sure; falling [he received] a whole body's scratches; or more literally, he fell a whole body's thorns. This omission of the causative verb has been noticed before.

127. Take leave here and take leave there! We shall never have done with this leave-taking. Wait till next time and then take leave.

Lit. Left take leave, right take leave, leave-taking in-terminable; wait [till] the time, or turn, below; then take leave and have done with it.

128. Aunt, your children have poked a stick through the picture.

Obs. 1. *urh ta ma*, see above 117; the wife of the second son addressed by the child of a brother younger than he. 2. *ni-mên*; the second person plural; not so common as *ni* without *mên*. It may here be used as including the husband of the person addressed. 3. poked—through; *lit.* seizing, =with, a stick, or pole, taking the piece picture have piercing-broken it; have pierced the picture.

129. Be quick and apply something; he is burned quite black. There, don't cry your eyes out!

Obs. 1. The first part of the sentence is addressed to the parent or attendant of the child injured; the second, to the child itself. 2. *chü-hei*, see Part I, page 11, *ex.* 132, *obs.* 4. This clause is pendent; understand after the *ti* which closes it, either child, or state of things, which being, a fire-burned-japan-black—'s child or state,—remedy, remedy, once for all. 3. *hei* is simply what in inflected languages we should call the sign of the dative; *pa* is peremptory; *q.d.*, there is no more to be said. 4. your eyes out; *lit.*, do not utterly, to the extreme, flowing weep, or weep in floods.

130. Really I could never have imagined that the clothes would spoil in this way without any cause. It was no use my putting them by after all.

Obs. 1. Never imagined; *lit.*, truly it is in dreams a not to-be imagin-ed, or un-imagin-able [thing.] 2. the clothes without cause are damaged. 3. after all; *q.d.* [though I did put them away,] yet, *hai*, I uselessly, *lit.* blind, put them away.

131. Small as the point of the spear was, the wound it made let so much blood out, that he is at the point of death.

Lit. The spear point, though small, by-pricking [caused] forth a good few blood to come; [the person] now anyway, *tou*, must die.

Obs. 1. *lai* auxiliary of *cha-ch'u*, following its object. 2. *tou*, enforces the necessity; all circumstances considered, in any case, he will, must, or, is about to, die.

132. If I had known it was going to be so fine to-day, I would have gone to read in the college too.

Lit. If I had early known that to-day there would be a clear day, I also would ascending to the building of education within, to read books have gone.

Obs. 1. I also; *yeh*, too, as well as another, or others. 2. education, *hsiao-fang*, learning house, a school or college. 3. have gone, *ch'ü* is auxiliary of *shang* to ascend and follows its object.

133. This family was beggared by its love of drinking, and yet they were as abstinent from meat as Buddha; they never touched it.

Obs. As abstinent; *lit.* notwithstanding it, the family, was Lord Fo, Buddha like; to the end, utterly, did it not eat flesh.

134. Whatever his ladies are short of, he just commissions the general to bring.

Obs. 1. His ladies, *lit.* the family within —'s female affections, *nü-chüan*, short of, *ch'üeh*, vacancy, *shao*, minus;—minus what [thing, that he] commissions. 3. just, *pa*; see above 73.

135. When it was first spoken of he would not believe it, but when he saw the mischief done, I was the person he sent for.

Obs. 1. *ch'i ch'u*, in the rising and commencement [I or some one] spoke words, or talked. 2. mischief done; *lit.* after seeing the affair or things, *shih-ch'ing*, spoil. 3. the person; then specially he prayed me to come. This may mean also;—The only thing he did was to send for me, he thought of nothing else; or, he particularly requested me.

136. You were in luck to get a night's rest, for there are vermin in that bed. Ah! I suspect you must have been very tired, for I see you did not put your light out.

Obs. 1. Vermin, *ch'ou chung*, stinking insects, more especially bugs; the bed upon, = in the bed, or bedstead. 2. luck; see above 59, *k'uei*, by good luck you have slept. 3. very tired; I imagine [the fact to have been that] you were tired to the utmost; therefore you did not blow out the lamp.

137. If you make a fool of me by telling me anything but the exact truth, I'll pull your ears well.

Obs. 1. *Lit.* If it be that not with exact talk you deceive me, vivaciously will I hold down your ear to come. 2. *chun*, in archery, is the mark to be hit; *q.d.* if your talk be right or left of the mark. 3. *'huo'-huo'-rh-ti*, lively, in earnest. 4. *lai*, auxiliary of action.

EXERCISES IN THE TONES AND PRONUNCIATION

138. When one's ear does not hear, one has no trouble of mind. If you hear a thing it angers you, whether you will or no.

Obs. 1. The first is a simple proposition; the ear does not hear, the heart is not vexed. In the second, it is simplest to regard *ch'i*, here anger, as the subject; *shêng*, to be generated, as the predicate; and the two clauses preceding *shêng ch'i* as extending the predicate, the first being participial, the second, adverbial. 2. *lit.*, by man's ear [a thing] being heard, involuntarily, anger is born. 3. *chiao*, mark of the passive voice; see Part I, page 9, *ex* 108. 4. involuntarily; *pu yu té*, not allow can he, without his permission; *pu chin pu-yu-ti*, not-prevent-not-allow-ing, means the same.

139. It seems to me, on reflection, all the consequence of my being too soft-hearted to keep my children and grand-children in proper order.

Lit. Left a-thought-right-a-reflection-wise, on reflection, all is [from] my-heart-indulgent-not-controlling-instructing-sons-and-grand-sons—'s cause Or, The whole reason is that I do not, &c.

Obs. Soft-hearted *tz'u*; properly maternal indulgence; opposed to *yen*, severity, which is properly paternal. 2. all in consequence, or occasioned by.

SECTION II.

EXERCISES IN THE TONES PHONETICALLY ARRANGED.

THE reader having sufficiently acquainted himself with the sense of the Chinese text above translated, to avoid the fatigue inseparable from the truly Chinese method of committing to memory sounds without sense, will do well before he examines this Section to reperuse the observations on the Tones in Section III. of this Part. He should then carefully follow a native teacher in his repetition of the Tone Exercises in the Chinese text, until he shall have caught, to the teacher's satisfaction, the tone and sound of every character as the latter pronounces it. The number placed to indicate the Tone, between each character and its syllabic sound in the Chinese text, will reinforce his recollection of the Tone proper to the individual character as there indicated, and his acquirement of the *rhythm*, or the proper place of emphasis in the utterance of the sounds concatenated, will, it is hoped, be aided by the phonetic arrangement of the sentences attempted below. The proper *degree* of the emphasis cannot of course be well represented in writing.

The orthography of this phonetic experiment is hybrid. The ordinary English method of spelling has been generally resorted to, but for such of the Chinese sounds as seem to the writer to defy English usage, he has employed, with a few modifications, the orthography explained in Section III. The endeavour here is to distinguish the chief divisions of the sound independently of the sense. Suppose a foreigner to have committed to memory the following examples of English, he is still a long way from his object when he has learned to pronounce every word by itself; correctness of emphasis in repeating the whole, connectedly, will continue a stumbling block; but his teacher's instructions on the point would, it is thought, be easier recalled, were he to have his lesson before him thus:—

— — — — —
Not on the feast day, lest there be an uproar among the people.

— — — — —
You will please to observe that every inducement has been held out to them.

— — — — —
Not one of them I will venture to assert would have made an apology.

The purpose of this part, as indeed of the whole of the Hsin Ching Lu, which, as its name indicates, is but an experiment, is less to lay before the aspirant to a competent acquaintance with the spoken language of Peking, a set of rules to be implicitly observed, than to suggest to him various means of attaining his end; these he may regard himself free to modify and improve. This observation especially applies to the remarks upon the effect of *tone* upon the different vowel sounds and combinations of them, preceding the phonetic versions following, which, though to some they may afford assistance, by many will without doubt be considered a simple embarrassment. The student is recommended nevertheless not to postpone the con-

OF THE PEKING DIALECT.

sideration of them *sine die*; as the very work of examining them with a teacher, and it will be no use without one, will do much towards impressing him with the great importance of the Tones, and enabling him to retain the distinctions between them.

The Tone Exercises have been made to illustrate each a particular vowel or diphthongal sound, and will be found to run, from the 1st to the 127th, in the order of the finals placed in alphabetic sequence along the upper line of the Synoptical Table given in pages 76-77 of the Peking Syllabary.

a. Exercises 1 to 4.

Under the 1st tone, the *shang-p'ing*, the *a* is sounded somewhat as in *ant*, *yarn*, *mast*, very slowly pronounced. Under the 2d, the *hsia-p'ing*, shorter and sharper, as in *artful*, *architect*. Under the 3d, the *shang*, the *a*, commencing as under the *shang-p'ing*, gradually descends and then suddenly rises; the vowels in the words *ahá!* *papa*, with the italicised consonants dropped, give some idea of the effect of this tone on the terminal *a*. Under the 4th tone, the *ch'ü*, the vowel sound begins on a higher key than under the *shang-p'ing*, but descends immediately and is then protracted *diminuendo*; as it were, *A-A-A*; the voice dwelling on the vowel sound as in the last word of the line, "Where is my child? and echo answered, *where?*"

1. shih-táodsü chátyko maiyewchakweity khoudsü, yew eechah ch'ang; 'hai-shwot'ahshih chah-ping-nee?
2. aiyá! pá t'á nánshang yámên ch'ámîng chiu shá.
3. tooch'ahyüanty yüshih khanchiench'ákua'rlee yewkoch'áchê-yaoty jên ch'á-ee, nahliao ch'ülo.
4. tseitsai fangshang p'áchohp'á, yépoop'ána.

ai. 5-6.

Under the 1st tone, the two vowels in *ai* are pronounced in nearly equal time; the latter if anything quicker than the other. Under the 2d, the *i* prevails, as when a speaker ejaculates *ay?* implying surprise and doubt. In the 3d, it is on *a* that the voice descends, and on *i* that it remounts; the vowel sound produced something resembling that in *careen*. In the 4th tone, the voice dwells on the *a*, the latter part of the diphthong being, if I may use the expression, enclitic; as though it were written *áa-ý*.

5. chailiaomáodsü chinchaimên, yüanchialoo'rhchai, p'êngchienko chaichoodsü.
6. kangts'ái chiaots'aichê mait'sáity piendsü táty, naigoshihshooy.

an. 7-8.

The remarks on *a* are generally applicable to this final, except that, in the 2d tone, the inflection of the vowel is more apparent; if indeed the vowel itself does not become a diphthong.

7. fanláifooch'üty 'hênhsinfan, koch'oo'rh-fan, 'hai hsiang ch'ihfan-ma?
8. wo khánchien ¹Shan ³Shan kwankwánty jên, 'haohsingshánty to.

ang. 9-10.

There is nothing to add to the remarks on *an*.

9. fangts'ái khánchien fángdsüsháng fangfoo-shih-koh-jên; táo-chiáowo 'hên poo-fang hsin ah!
10. T'ang Shan tsaot'angdsüleetee shooy, t'angchohkuait'angty.

ao. 11-12.

In this final the *a* and *o* are uttered in the 1st tone, as in *ai*, with a slight degree more prolongation of the *a* than of the *o*. Under the 2d tone, *ao* is almost *áu*, or *áo*; indeed in the words *ao* or *ngao*, it is nearly *ou* in *loud*. Under the 3d tone, as the voice rises on the *o*, that vowel becomes nearly *au*, *aw*, in *caul*, *brawl*. Under the 4th tone, the *a* claims again the longer utterance, the *o* figuring but enclitically, as it were *aa...ô*, *p'aa...ô*.

11. wo shou^{ng}aochien shouty, lien p'ee^{ng}áo toumeyew, 'haishwowo chiao^{ng}ao nee?
12. t'ingchiench'aopaoty shwo, ch'aoleet'ou ch'aonaochê, shwoyaochooch'ao nee.

eh. 13-14.

This is the only syllable in which this final is found. In the 1st tone it might be written *ieh*, and, as in the case of *ai*, *ao*, the voice be evenly distributed over both parts of the diphthong; but, in the 2d, the *y* is an undoubted consonant, and the syllable, simply *ye* in *yet*. In the 3d, there is the double vowel sound noticed before, commencing as though the sound to be uttered were *yea*, but rising suddenly to the sound of the *e* in *yet*. In the 4th tone, the sound is a prolonged declining *yea*. It might be otherwise expressed by *Y-E-E-E*.

13. yéliaopashantzü, ch'ênláoyer-meich'oonee, chiu wangman 'huangyéteelee chai-ch'áyé-ch'üliáo.
14. Yé Laoyé lient'áty yehmên yehpoojan.

EXERCISES IN THE TONES AND PRONUNCIATION

ei. 15-16.

There is nothing to add to the observations on the diphthong *ai*.

15. feiyōng-ee yang-ko-feichoo tsai yá! Yew chiao feilei ch'iangliao-feich'ula!

16. p'ei ts'uyliaop'eik'oh eelient'oom'oh, shwot'apoop'ei 'hai t'á ts'óchê.

en. 17-18.

See above the observations on *yeh*, like which it is the only syllable so terminating.

17. yáp'ienyenleet'ou ch'anputê yen; nee chên poo-tōng-yerh; t'aojên yen.

18. nee lienshang ná yensünhwoliáoty yenshairh, yench'ouchoh, chên t'ao yen.

é or o. 19-24.

It is under the 2d tone that the *é* approaches the *o* in *lot*, *top*. In the rest it is nearer the vowel sound of *learn*, *sir*, *earth*, *terse*. In the 3d and 4th tones the reduplication of the vowel sound is apparent, as though it were written *lêê*, *lê-ê-ê*.

19. ts'aikang lêlêchê, chiaochooty nákojên, ts'ungch'ien shihko-peilê; yinweilêsó jên, kohliao-ch ihla; wo khan t'a-tao peets'ungch'ien 'hai kênglo.

20. shoojo'huangt'ienty 'hoh-johch'a, na kêngch'oo'hanla; neepoop'ah johma?

21. hsiench'ien-pushê-ty máimái, tsōng poop'ah shêpê'rh, chihp'ah-yew khoushê.

22. ^{ng}êwai (or ^{ng}owai) chia hsiu, t'och'ing-ko tê-yōngty jên.

23. yinwei ch'ê ch'êp'oliao eeshang, pa Pingmahszü ch'êliaojênla.

24. fooshang tósing'hao; t'ingchienshwo linglang kaoshêngliao, kootz'ü t'êlai paokohsiêrh; kait'ien wo t'êk'ōn^grh, 'hai yao t'ôhsint'ôeety lai-taoseenee.

én. 25-26.

The vowel is reduplicated in the 3d and 4th tones. Try to intone the word *upper*, in the key of the 3d and 4th tones, and then drop the consonants; the *u-é* remaining give a fair idea of the vowel sound required.

25. woo^{ng}ênwooeety, ^{ng}êncholaop'o chihshihtala.

26. t'a-pi ch'êntaoch'ênliao, ch'ihchêyach'en; nee 'hai-poo-ch'êntsao'rh maisintych'üny?

éng. 27-28.

See the observations on *ang*.

27. shueyk'ênglee laoch'oo-k'uai Lao-k'êng yent'ai-lai, naoty k'êngchiatangch'anty.

28. eechingpingty 'hênghênsla, 'han kan 'hêngsingpataoty fa'hêngnee?

29. wei-'hwa-ts'oliao poonêng-kêngkai, pa pókêngdzūshangty-ch'wang kêngch'ee chōngliao.

30. yew wo mafêng, fêngjên chiu chê; yewko tee-fêng'êrh, wo tou tsoanliao.

érh, urh. 31-32.

There is properly no *shang-p'ing* tone in this sound, but, as will be seen in many instances, and especially in exercise 32, the vowel sound of *érh*, or *urh*, when placed in enclitic relation to a word preceding it, is absorbed more or less in the vowel sound of that word. The tone is also modified and is called by the compiler of the Syllabary a *shang-p'ing*, in preference to any other tone although he admits that, in strictness, the *érh*, with its new sound does not belong to any one of the four classes. In my opinion the fusion modifies the tone, not only of the *érh* itself, but also of the word to which it is attached.

31. ur nü toty jên, urtao tsōng-yao-ying; pieh sansin-ur-eety ts'ai'hao.

32. na'rhty-hwane? ch'ie'rh, tsoêrh, chí'rh, mī^{ng}rh, 'houêrh, tou k'oe.

i. 33-34.

The independent sound *i*, is frequently also *yi*, but the *y* is not so apparent, if it appear at all, in the *shang-p'ing*, as in the other tones. The student must beware of shortening the *i* of the *hsia-p'ing*, into *ih*. The vowel preserves its length, the difference between its sound in the 1st and 2d tones being faintly represented by that in *cheer* and *peep*. In the 3d, the *i* is inflected, rising as if *ee-ih*; in the 4th, as if *ee...e. e.*

33. laohseeêrh ch'ingfoohsee, yaoshihyinweiseeshih, peeting yew hsee.

34. t'at'oliao eeshang, ee-eedzū, yinweifangty poo-hóh-ee.

ia. 35-36.

In the 1st, the *i* is distinct though not so prominent as the *a*. In the 2d, the *a* is rather more prominent; *chia*², sounding *chya*. In the 3d, *chia*³ sounds *cheeah*; in the 4th, *chia*⁴ is almost *chéyaa*.

35. t'a wei chêng chia ch'an, ^{ng}aikwochiahkuên (or kwên); 'haichiachwang ts'aichoo, paishêmmo chiadzũ?
36. wop'êngtiaola hsiahdzũ-nahty hsiadzũ; hsialiaot'a ee t'iao.

iang. 37-40.

The remarks on *ia* apply equally to *iang*; but in the syllables *liang*, *niang*, the *i* in the 1st, 3d, and 4th tones, is often much nearer *ey*. In the 2d tone, it is almost *y* consonantal; *lyang*², *nyang*².

37. chiangchia^{ng}rtý chou shou, lailiao-kok'o, chiangpuch'ee, jang t'a 'hohchiangtee.
38. wenty-hsianghsia touhsiangliao; tzüsee ee-hsiang, shih'hoo puhsiang.
39. shangliangchê taoch'iuliangty shih'hôuêrh, ts'oucheeliang yindsũ, kuliangch'ê, kwangkwa^{ng}rh ch'ü.
40. kooniangmên chi'angchê'hoh chiunia^{ng}rh, 'hohch'iangliao.

iao. 41-44.

The remarks on *ao*, *ia*, and *iang* apply to the effect of tone on this final. In the 1st, 3d, and 4th, tones, especially in the syllables *liao*, *niao*, the *i* becomes almost *ey*; in the second it is *y*, and the *ao* becomes a sound between *aoo* and *ow*.

41. 'hwachiao piehchiao; chiao-yew ping, shueychiaoty shih'hôuêrh, ^{ng}aoshueyhseechiao, chiu'haoliao.
42. kangch'iaoch'ee chiaorh-lai ch'iao, chiu ts'ouch'iao, lailiao-ko ch'iaop'eeniuêrh.
43. yaomaisiao, poo shang hsiao, hsiaohsiaoty jê'rh, poop'ajênchia hsiaohwama?
44. shueyshangp'iaochê-ko p'iao nahyên'iaochê, p'iaopooty laonee.

ieh. 45-48.

As in *ia*, in the 1st tone, the first vowel and the second are articulated distinctly one from the other, and with nearly equal stress. In the 2d tone, the *i* becomes *y*, and in the 3d and 4th nearly *ey*. Thus the changes in *ch'ieh* might be expressed thus:—*ch'iyeh*, *ch'yeh*, *ch'eyêh*, *ch'éyeh*. In *lieh*, *mieh*, *nieh*, in all except the 2d tone, usage seems very capricious; the same person sounding *i*, at one time as *ee*, and at another as *ey*.

45. yew 'hwa piéchê; pié-kaosoo nago piétsuydzũ shwo; t'atyp'eech'ee 'hên niupié.
46. nee tiéy naliangp'ie'rh 'hoodsũ ch'angchien-t'a shihshou niéchê.
47. ch'iemienchooch'iedsũ, t'a shangch'ie meich'ihkwo; chênshihko ch'iet'iaodsũ.
48. hsiédsũ tsuantsaihsiehlee, pachiao chêch'oosiehlaila; teich'ihp'angsié ts'ainêngchihtōng.

ien. 49-52.

There is nothing to add to the remarks on *ieh*.

49. hsiencheenien hsienchê 'hênsiaoch'ee; hsiendsai hsienchê chiu 'hênpoot'ōngla.
50. hsiachingt'ie'rhty mienhwa nan mai; shuey 'hai tsou mienty jó-t'ien ch'uan-nee?
51. k'ootêlei lienlienty, lienjê'rh toupoojêntêla; lienshang chiuhsiang jookwolienty szűjên.
52. pantiendsũ! nêngliao-tiendsũ lantien molien.

ih. 53-54.

The difference between the *i* in the 1st, and that in the 2d tone, is faintly represented by that between the same vowels in *children* and *chip*. In the other two it is inflected as in *a*, *ê*, &c.; beginning, like the *ee* in *cheek*, and rising suddenly to the *i* in *ill*; and descending gradually in the 4th. Drop the consonants in the word *limit*, and prolong the utterance of the latter vowel to form some idea of the sound of the final *ih*.

53. ta jiht'outeelee, nee shaot'ienmeijihto'uty shwoshêmmancee?
54. chingshihty 'hwoshih, nee shiht'a ta'hwo, pooshihpaifei shihma?

EXERCISES IN THE TONES AND PRONUNCIATION

in. 55-57.

As in *ih*. Take the vowel sound in *thin*, *thick*, to approach those under the 1st and 2d tones, and unite those in the first two syllables of *initial*, for the 3d, and of *incident* for the 4th, tone.

55. t'a suyshihko ch'iong min, kootong ch'eemin k'opushao!

56. wo hsinleehsiang hsin ko-jê'rh tai-fêngsin.

57. pink'oh linmênty têngchê sôngpin-nee.

ing. 58-59.

As in *ih*, and *in*.

58. neety yenching khanpoochien, chingleetyshuey pooching-ma?

59. t'an'hwosingsü pao-tsai-hsingleeshang, pa wo shaosingliao; hsingk'hwei meishaochao fangdsü.

io. 60.

60. siao, liao, chê-liangko tsü, yewnien siôh-liôh-ty; siaotsü yéhyewmien süetsü-yinty; hsienjan jên suishiht'ongch'oo'rhlaity, na khoyin ch'üeh-nanting.

iu. 61-62.

In the 1st tone the two sounds *ee* and *oo*, of which *iu* is compounded, are distinct and even, as in *ai*, *ao*, *ia*. In the 2d, the *iu* is nearly *yew*, but shorter; as though written *yewh*. In the 3d the voice descends on the *ee*, to rise sharply on the *oo*, and in the 4th, dwells on the *ee*, and breaks off on the *oo* in a lower key.

61. nee liuliuch'üch'üty chihkoo t'eech'iu, pah fan tou têng ch'üla.

62. chênsumeiweity ch'ihliao ee hsiu, pa hsiuts'ai yeh-kuantsuyliao.

iung 63-64.

This syllable is only found in the 1st and 2d tones. The vowel *i* is not so distinct as in *ia*, *ieh*; in the 1st tone and in the 2d, *i* is nearly *y*; read *hsiung*², almost *syung*. The *u*, or *oo*, sound inclines to *ó* in *home*, in the 1st, but is *oo* in the 2d tone, and pronounced short as if the final *g* were a *k*, or a French nasal.

63. ch'eech'iongchongfooty jên, nantao tsüchiah paotêchoo shih-wooch'iongtyfookueiliaoma?

64. teesiong-liah, tousih 'hoopei-siongyaoty.

o. 65-66.

In the 1st tone the *o* is nearly as in *roll*; in the second it is shorter as in *shot*; a slight reduplication of the vowel sound following somewhat as if it were *óh*. In the 3d tone, a second vowel is also perceptible but rather resembling *á*. In the 4th, the change of vowel is very slightly felt, the dominant sound being *o*, which is prolonged *diminuendo*. In the single *o*, or *ngo*, the nasal pronunciation of it, much as it modifies the vowel sound, does not affect the tone.

65. cheeshih ch'ihchai nien Fo, chiu-pukai majên ch'angfo.

66. Omitófo! woshaoty-nachih^{ng}o, O! yüanlai-shihnee^{ng}ocheeliao-t'outy.

ou. 67-68.

In the 1st tone, *ou* is much as in *round*; in the 2d, shortened as in *lout*, but with a certain inflexion as though it were *owoo*, or *owuh*. This is more clear in the 3d and 4th tones, which might be expressed *ou-óó*³, *ou-oo*. *oo*⁴.

67. sousouty-fêng ch'uytê-wo toutousouty; chihshih k'osou-la.

68. t'out'ou'rhty tsai-ch'iangt'ou'rhshang t'ouko-seeêrh.

ü. 69-70.

In the 1st tone the *ü* as in the French *pureté*; in the second, as in the French *tut*, *salut*. In the 3d and 4th, the reduplication and inflection of the vowel noticed in *a*, *i*, *o*, is perceptible, as though *u*³ were *ü-üh*, and *ü*⁴, *ü. ü. ü. ü.*

69. mailiao ee-shuang lüp'eeyent'iao'rty foodsülü; shihlüty.

70. t'ah ch'ütê-chêko nüjên shihko panyüdsü; ee chü 'hwa shwo pu ch'ing.

üan. 71-75.

This is the most difficult of the finals to establish. The *a* of the 1st tone, pronounced sometimes broad as in the syllables ending in *an*, is flattened sometimes to the *a* in *mat*, and sometimes modified so as to be nearly the *e* in *men*; *uen* is the orthography of Morrison and others. The native whom I follow, whatever may be his pronunciation under the 1st, makes little difference under the 2d, uttering the *an* as in the English *can*, *mantle*. In the 3d, the uncertainty between *a* and *e* is greater than in the 4th tone, which prefers the *a*. In both the vowels are distinguished much as in *ia*, *ieh*, &c.; as it were *üan*³, *üaan*⁴.

71. wo khanchien ee-k'uai tait'ienhsüan'hwaty chindsüpiên, tsaitamênk'ou'rh hsüanchê; hsianglai chiushih tso'rh süanjidsü-chin-ching-'housüanty t'a chia liao.

72. yaochiüankuan, poo pee chiüanchêpaor'p'ao; pahchiachüan chiaokeishuey?

OF THE PEKING DIALECT.

73. chiaoping-ch'üanchoo ch'üanshaliako chee, ch'üan, puliu; fêngch'üan hsiao'haopa!

74. Têhsüan Chieh Hsüan T'ienmiáo yewkomai süanyaoty shih'housüankuan.

75. yüanchiah, yüanpooshih wochiéty, nashih yüannientyshih, yüanwo tso shêmmo?

üeh. 76-79.

In the 1st tone, the voice pauses evenly on *ü* and *eh*, which last vowel is pronounced as in *sentry*; in the 2d, *eh* is as in *set*, and is much clearer than the *ü*. In the 3d, the *eh* of the 1st tone is prolonged, the *ü* shortened; in the 4th, the *ü* is more prominent to the ear, and the stress of the voice is laid upon it, but the *eh* is very prolonged.

76. chênshih-maich'üe'r-ma? Ch'üehma yao mai chësiéch'ien; woch'üeht'eenée hsiu.

77. chüehchêshêndsü kangtingchüedsü; maliao-chüedsü, jôhch'oo chüehch'eelaila.

78. chiachê hsüedsü manch'oo'r-hsüeh; t'ienhang yew-hsia-hsüeh; pa lien tóngtê-hsüehpaity.

79. shih-yün-tzüyüehy shwohwa, pángoyüeh 'hai shwopuwan.

ün. 80-83.

The *ün*¹ is the French *une*; in *ün*² the vowel sound resembles that in *lute*, slightly inflected as if an *i* very faint, and rapidly pronounced, intervened between *ü* and *n*. In *ün*³, and *ün*⁴, there is the reduplication of the vowel before noticed.

80. hótysuysünsünty, chiao hsünchiéty yüshih chiaohsünliao ee tun.

81. chiutoliao t'ou-fahyün; 'haohsiang chiayüntyshihty, pee yünch'uan kêng lee'hai.

82. suyshihko Chiangchün, ch'üeh shout'ou'rh 'hên chün; eechüntyjên tow hsiao'hwat'a.

83. lomach'êngchünty jênchia'rh nüjênmen poo-ch'uan ch'ündsü-ma?

u. 84-87.

The *u*¹ resembles *oo* in *coon*; the *u*², *oo* in *cook*. In *u*³, *u*⁴, the vowel is reduplicated like *a*, *i*, *o*, above; *u*³ as if *ü-ü*; *u*⁴ as *ü-ü*, or *oo-oo*.

84. tach'ooeety tahliao-ch'oodsü eech'oodsü; neechêch'ooshêng! 'hanliaotyma?

85. tsaioodsülee chiaowookōng-yaoliao; chiht'êngliao woot'ien; chênk'ówoo!

86. tooshooliao, tangt'ou tsêmma shoo? neeshooshoo ch'ien, eeting pookou shoo'rhliao.

87. t'oodsü 'hwaliaochang hsinglót'oo, tsai t'ootuyshang ta t'oodsü.

ua. 88-91.

In the 1st tone, the *ua* is certainly nearly *öä*; in the 2d, the *o* almost disappears, becoming *oo*, *u*, or *w*; in the 3d, it is again apparent, prominence being given the *a*, or *ah*, which is very short; in the 4th, it seems to depend on the initial consonants which vowel shall be sounded; *shua*⁴ sounds to me *shóaa*, but *hua*⁴ is 'húaa.

88. shoulee chwachêkocheechwadsü k'ênchêchi'nee.

89. yenyew'hwa, tao'rhyew'hwa, t'ingchienyewjên 'hwapaiwo poo'huishwo'hwa.

90. yinweikaikwach'ien, 'haikwafoo chiéliaochienmakwadsü tangla.

91. shwashwatychihty shaidüsüxiang, 'haishwopushih shwach'ien-nee.

uai. 92-94.

What applies to *ua* is more or less true of *uai*, so far as the *u* is concerned; but, in the 1st tone, the division is between *u* (or *o*), and the diphthong *ai*; in the 2d, *u* is consonantal and *ai* shortened; in the 3d, the voice descends on *u* or *o*, and rises sharp, on *a*, to which *i* is enclitic; in the 4th, the voice rises on the *o* or *u*, and dies away on the *ai*, dwelling more on the first vowel.

92. 'hwaichê eetoodsü 'huaihsin.

93. chê'haidüsükwai; poop'ah jenchiah kwailiaoch'ü; kwaiputê t'ama t'êngt'a.

94. mailiao maidsü, mailiao p'ailai.

EXERCISES IN THE TONES AND PRONUNCIATION

uan. 95-102.

The division of the vowel sounds is as in *ua*. In the 3d tone, the final is almost *ówán*; in the 4th *óan*, like *awn*, in *awning*, or *ohn*, in the German *ohne*.

95. na hsing-Zhwanty shihkossüwên jên; shêngtê suyzhwanjao, shwo'hwa tsosih k'opuzhwan-na; nee-yaohsiang kwa'rchienchêzhwenty nié, t'a k'ozhwanchung yew yingah.
96. chiépee'rh ts'oanchinkotseilai, pa ts'wan 'ho leety tienhsin yeh-ch'ihliao, 'haipapê'rh wang-mang ts'oan-wei-ty ch'angpê'rh t'ouliaoch'ulonee.
97. wanshangmêngchien, lêngpufang, tsoanchin ooleekojênlai; khanchien shihko shutswa'rty, tsuanchoo woty piendsü, chiu wang teehsia-choai; pa wo hsiasingliao.
98. wo chwankwenty teefa^{ng}rh shihch'ing-to, yüan hsiang shêngchwanko 'hao ch'üeh, chwan-lia ch'ie'rh; shueyhsiang chinch'ing tsaich'wanshang nêngtê, liench'oanty-eeshang toumeiliao.
99. chwanhsintêngchê choankwoyünlai tsaichoanch'ienpa.
100. kang tsoanchinko nütseilai, wo eepa pat'atytsóan tsoanchooliao.
101. ch'wan-'haoliao-eeshang kangshangchw'an, 'haimeiyew ch'oankwoch'eelai-nee, chiu pah eech'wa'rh-ch'aochoo tewliao.
102. manch'oo'rh-luan, shihch'ing punêng toan.

uang. 103-106.

The vowels as in *ua*, *uan*.

103. kwangchêko naotai tsai Kwang Tung shêngch'êng-leet'ou kwangliaokokou.
104. t'áchien paimangmangty hsialiao ee tee hsüeh; kootz'ümangchê yaoch'oan p'eemangp'ao-nee.
105. Shwangchiang-nat'ien pingjênchiaochê 'hênshwangk'wai; wanshang yewt'ienliao ee-tuy shwang shê^{ng}rh.
106. ts'angleet'ou ts'angchê 'haosiéko t'oumeety-tséi-nee.

uei. 107-110.

In the 1st tone, the vowel sounds are nearly *oowei*; in the 2d *wey*; in the 3d *oè-wéi*; in the 4th, *é-o-w.e.i*; the *i* leaning enclitically on the *e*. The *u* in all four tones in *uei* is nearer *w* than in 'hui.

107. 'hênmyewko-kweichü, shwach'ien-naokweity, poohsiang fookweichiatty tzütee.
108. khweit'a chōngwookhwei, chüjan-shihkhweiley; nantao puts'ankhweima?
109. kweikweichüchüty piênêngkwei, ts'aich'ênggo fookweitsütee-nee.
110. t'a t'ingkhweikwanchiatty, 'hênkhweimei; wo chiu hsianggê k'weiley, 'hên t'ao khwei.

uén, un. 111-112.

The double vowel might be written for all four tones, but is more remarkable in the 3d, and 4th. In the 1st, the *u*, or *oo*, sound is dominant, prolonged as in *pool*, *moon*; in the 2d, the *u* is nearly the vowel in *put*, *foot*. But, in the 3d tone, the vowel sounds are well divided, as if *oo-ún* or *ü-ên*, and, in the 4th, as if *é-o-ün* or *ú-ên*; the latter part declining gradually as if *ü-ü-n*.

111. tsuity 'hūnhūnch'énch'enty, 'hwên tou meiliao; hwênlunchê hūnmajên-nee.
112. nee taona'rh taku'rch'ulai, chanliao ee shên ts'aokūndsü.

ui. 113-115.

As observed under *uei* there is a difference between that final and *ui*. This is most perceptible in the syllable 'hui, and under the 2d tone; in the others, *ui* is nearly if not quite *uei*. The *chui* in the first example might otherwise be written *chōōēy*¹, *chooŷ*², *chooŷ*³, *chóo-e-y*⁴. The same native will be found to pronounce this differently at different times.

113. chuyliao urhto-ye'rh taichuidsü.
114. 'húhsin-eelan-ty 'húilai, 'hou'hui pukai'húit'a; or 'hooyin, &c.
115. piéts'ui t'a; ts'uypien shihshuey, yaona t'oomo ts'ui-nee.

un. 116-117

In the 1st tone there is a perceptible inflection of the vowel, but slighter than in *huén, kuén*. In the 2d, it is nearly the *un* in the Italian *punto*, pronounced quickly; though a certain reduplication is still to be perceived. In the 3d and 4th tones, this inflection is acted on by the tones as in *an* and other finals noticed before.

116. napé'rh Lūnyü Shēnhsiangkung 'hai-Jōngshun chēngchê, tunchê, nien-nee.

117. urhshēndsūchia yēwkoomootundsū, 'haishih YaoShun-nienchienty-nee.

ung. 118-119.

The remarks on *un* apply generally to *ung*; but in the 2d tone, the inflection of the vowel is less apparent. The *y* final is faint in the same tone. Indeed *ung*² is something between the final sounds of the French *long* and *longue*. The *u* sound beats the *ō*, in *yung*.

118. sōngliaoshoupa! sōngnangtyah! shihshuey nēngsōngnee? ta chiah sōngssū-a.

119. T'ōngchou Taht'ōngchié chootykoot'ōngchiang pantsaihoot'ō^{ng}rhlee ch'ūliaio.

uo. 120-121.

The words taken to exemplify the action of tone on this final have not been happily chosen. The three syllables to which I have made it belong in the Syllabary, are 'huo, kuo, shuo. I must admit that it is only in the last that the *u* asserts itself as a vowel; in the rest it has the power of *w*. In *shuo*, the tones might be expressed thus, shūōh¹, shwōh², shuō³, shū-ō⁴.

120. woch'ang-chūtooty teefa^{ng}rh ch'ū-kwanliaio, pat'ahnēngty tso-wo-puningty.

121. wohsinchin shwō-t'ingtangliaio eeso'rhfangdsū, yewlia ch'ie'rhchwan.

ü. 122-127.

The difficulty here is in representing the vowel sound; this determined, the inflections of it by the tone resemble those in the other final vowels. The word *sy-rup*, with the italicised consonants struck out, might represent szŭ¹; such, szŭ²; the 3d, and 4th might be otherwise written szŭ-ŭh, szŭ-ŭh; but our alphabet aids us less in this than in any sound in the syllabary.

122. t'ah shih 'haihsiangssūping ssūty; joochin ssūwoonienla.

123. mailōssūty kaoliao t'ai'hoossū-ty chēkwanssū yewtie'rh nanssūlo.

124. yao-chētsung tooch'ientzūshih-ty urdsū taopoojoo tsūchee eekoje'rhty 'hao.

125. chiadsū-fēng'houty jēn, tzūjan puk'ēn tzūshihya.

126. yewko tz'ūyadsū t'iaotz'ūch'eety kwoshan, chiao-meit'zūwēn, tsaila eeshēn tz'ū.

127. tsotz'ū, yewtz'ū, tz'ūpuliao! tēngchēhsiahtz'ū, tsaitz'ūpa.

128-139.

128. urtama nimēnchia'haidssū nakandsū pahchang'hwa'rh t'ōngp'oliaio.

129. 'hwoshaotē-ch'ū'hēity khwaikeit'ah-chihchihpa;—piēchindsū liuleila!

130. chēnshihmēngsiangputaoty, eeshang wookoo tsaoliao; wo 'hai-hsiashouchê.

131. ch'iangchie'rh suyjansiao, chahch'oo 'haosiésiélai; siendsai towyao ssūla.

132. yaotsaochichi'rh shihch'ing t'ien, wo-yeh-shang hsiaofanglee nienshooch'ūla,

133. yinwei 'haochiu, kootz'ūchiahch'ōng; ch'ūéshihFoYé shih-ty, tsōngpuch'ih jou.

134. chialeety nüchüanmēn ch'ūéshao-shēmme, chiut'ō Chiangchün tailiaolaipa.

135. ch'eech'oo shwo'hwa t'a poohsin; 'houchien shihch'ing 'hwailiao, ts'aichwanch'ingwolai.

136. ch'wangshangyew ch'ouch'ōng; khweineeshuey; hsiangshihk'uēncheeliaio, kootz'ū meich'uytēng.

137. yao pooshih chūn'hwa 'hōngliaowo, 'hwohwo'rty chiusia-nee êrhtao-lai.

138. urh'put'ing hsinpufan; chiao jēn-urhto t'ingchien, pooyewty, shēngch'ee-a.

139. tsossūyewsiangty, tousih wo hsin tz'ū, pukwanchiao tzūsuntty yūankoo.

SECTION III.

ON THE TONES AND PRONUNCIATION OF THE
PEKING DIALECT.

The term Pronunciation might almost have stood alone; for unless it be correctly intoned, no word in Chinese can be passed as accurately pronounced. So far of single words, sounds, or syllables; these being in colloquial Chinese synonymous terms; but besides *sound*, or syllable, and *tone*, there is an essential condition of accuracy in the pronunciation of words concatenated, namely *rhythm*; which in some instances even subordinates tone, the great tyrant of the language, to its influence.

Of those three conditions accuracy of sound, alphabetically or syllabically considered, is the least important. We run less chance of being misunderstood if we say *lan*¹ instead of *nan*¹, than if we used *nan*² for *nan*¹. We must have a distinct idea, however, of the syllable we are to pronounce, and as the Chinese furnishes no such aid as our own alphabets to this end, we are forced to supply the deficiency by the use of our own alphabetic symbols, sometimes at the rate of their own natural or prescriptive values; sometimes reinforcing them by diacritic marks, or arbitrarily constraining them to do a duty for which there is little precedent. The best orthography, doubtless, would be one which conformed exactly to the alphabetic prejudices of the person who had to use it; but the anomalies of English pronunciation make it very difficult indeed to avoid shocking these, and the method adopted in the Hsin Ching Lu, and the Peking Syllabary intended to accompany it, the notice prefixed to which explains its nature and uses, will hardly escape criticism. In the justice of his own appreciation of the sounds of this dialect, the writer, after the attention he has bestowed on the question, and the pains he has taken to assure himself, feels tolerable confidence. The merits of the means he has decided on as best calculated to reproduce those sounds, so that they may be retained by a foreign student, are now submitted to the patience and impartiality of the few as yet interested in such matters.

1. *Sound*. The values assigned to the letters of the alphabet employed in the spelling of these syllables are here considered independently of *tone*, but the syllable has been spelt generally in the form that appeared to approach nearest to an adequate representation of the spoken *sound*, and at the same time to admit, without change of the letters composing it, of application to it of the inflections proper to a change of *tone*.

Vowels and Diphthongal Sounds.

a; the *a* in *father*; when pronounced singly, in particular after words terminating in vowel sounds, slightly nasalised, as though preceded by 'ng.

ai; nearly our sound *aye*, but better represented by the Italian *ai*, in *hái*, *amái*.

ao; the Italian *ao* in *Aosta*, *Aorno*, but not unfrequently inclining to *á-oo*, the Italian *au* in *cauto*.

e; in *eh*, *en*, as in *yet*, *lens*.

ei; nearly *ey* in *grey*, *whew*, but with greater distinctness of the vowels, as in the Italian *lei*, *contei*.

ê; nearest approached in English by the vowel sound in *earth*, in *perch*, or any word where *e* is followed by *r*, and a consonant not *r*; or in *lurk*. Singly, or as an initial, it has the nasal prefix 'ng stronger than the syllable *a*.

êi; the foregoing *ê* followed enclitically by *y*. Strike out the *n* from the word *money*, and you have the syllable *mêi*. If it exist at all, which some Chinese dispute, the *êi* is most apparent in *nêi*.

i; as a single syllable, or as a final, the vowel sound in *ease*, *tree*; in *ih*, *in*, *ing*, shortened as in *chick*, *chin*, *thing*.

ia; with the vowels distinct; not *ya*, but as in the Italian *piazza*, *Maria*. In some syllables terminating in *ia*, *iang*, *iao*, the *ia* is almost *éa* or *eyah*. This is oftener observable where the initial is *l*, *m*, or *n*; but even with these usage is capricious.

iao; the vowels as in *ia* and *ao*, with the terminal peculiarity of the latter. The Tones, however, inflect this sound variously.

OF THE PEKING DIALECT.

- ie* ; with the vowels distinct, as in the Italian *siesta*, *niente*. As in the case of *ia*, under similar circumstances the *ie*, inclines to become *éé*, or *eyeh* ; often making *lien*, *nien*, almost *leyen*, *neyen*.
- io* ; a questionable abbreviation of the final much oftener pronounced *iao*. It is shorter than the Italian *io* ; more nearly the French *io* in *pioche*.
- iu* ; as a final, nearly *eeyew* or *eeoo*, at all times longer than our *ew*. Thus *chiu* is not *chew*, but rather *chyew*, and the tone may even make the vowel sounds more distinct. In the syllables *liu*, *niu*, the *i* is affected as in *ia*, *ie*. In *chiung*, *hsiung*, the only syllables ending in consonants into which I have introduced *iu*, it must be admitted that in most instances, though not in all, the *iung*, is rather *eeyōng*, than *eeyoong* ; the *ō*, representing the *o* in *roll*.
- o* ; something between the vowel sound in *awe*, *paw*, and that in *roll*, *toll*. When single, it commences with a slight consonantal sound, part nasal and part guttural, which the 'ng inadequately expresses, and is inflected at the close as if an *a*, or *ah*, were appended to it. The Tones seriously modify this syllable. As a final, the power of the vowel remains the same, with the same terminal inflection, and not altogether divested of the guttural peculiarity which it is not within the compass of our alphabet to reproduce. Let the reader, as an experiment, try to pronounce *lo*, as, *law*, prolonging the *aw* in his throat.
- ou* ; in reality *éō* ; the vowel-sounds in *burrow*, when the consonants are withdrawn ; nearest the *ou* in *round*, *loud*.
- ü* ; when uttered alone, as it is at times for *yü*, and as a final, nearest the vowel sound in the French *eût*, *une*. In *ün* it is not so long ; nearer the *ün*, in the German *München*.
- üa* ; occurs only in the final *üan*, which often inclines towards *üen* ; the *ü* as above, but the *a* much flatter than in the final *an* ; nearer the *an* in *antic*.
- üe* ; the *ü* as above, the *e* as in *eh* ; the vowel sounds of the French *tu es*, represent this combination perfectly.
- u* ; when single, as at times instead of *wu*, and when a final, the *oo*, in *too* ; in *un* and *ung*, it is shorter, as in the Italian *punto*, *lungo*. In the latter final it vacillates between *ung*, and *ōng* ; being nasalised at the close so as to produce a sound between the French *long* and *longue*. The *u* in *urh*, is exceptional ; this syllable had better always be written *érh*, as in the Tone Exercises it is.
- ua* ; as we pronounce it in *Juan* ; nearly *ooa*, which in many instances contracts to *wa* ; in the final *uan*, *uang*, it is also *óa*, or *oá*, as the Tone may rule.
- uai* ; the above sound *ua* with the *i* in *ai* appended to it ; the *u* subject to the same changes as in *ua*.
- uei* ; the *u* as in *ua*, *uai*, often in value a *w* ; the *ei* as in *ei* final ; the vowel sounds in the French *jouer* answer fairly to *uei*.
- uê* ; the *u* as in *ua* ; the *ê* as explained before. It is found only in the final *uên*, which sounds as if written *ú-ün*, *oo-un*, frequently *wên*, or *wun*. It is in many cases difficult to distinguish *uên* from *un*.
- ui* ; the *u* as above, followed enclitically by *i* ; as if *oo-y* ; the vowel sounds in *screwy* ; more enclitic than in the French *Louis*, or the Italian *lui*.
- uo* ; the *u* as above ; the *o* as in *lone* ; the Italian *uo* in *fuori* ; often *wo*, and at times, nearly *ōō*.
- ü* ; between the *i* in *bit* and the *u* in *shut* ; only found with the initials *sz*, *tz*, *tsz'*, which it follows from the throat, almost as if the speaker were guilty of a slight eructation.

Consonantal Sounds.

- ch* ; before any of the above finals except *ih*, simply as in *chair*, *chip* ; before *ih*, it is softened to *dj* ; *chih* being in many cases pronounced *djih*.
- ch'* ; a strong breathing intervening between the initial *ch* and the vowel sound, but without reduplicating the latter. Drop the first vowel in *cháhá*, or the italicised letters in *much harm*, and the *ch-ha* remaining will give a fair idea of the syllable *ch'a*. This may also be obtained if we contrast the smooth syllable *cha* with *tcha* ; the breathing becoming apparent in the greater effort needed to utter the latter syllable. It does not soften like the unaspirated *ch* before *ih*.
- f* ; as in *farm*.
- h* ; as the *ch*, in the Scotch *loch* ; the *ch* of the Welsh and Gaelic.
- hs* ; a slight aspirate preceding and modifying the sibilant, which is, however, the stronger of the two consonants. To pronounce *hsi*, let the reader try to say *he*, and before he has reached the articulation of the vowel, attempt to utter *see*. The aspiration is effected by closing the middle of the tongue upon the back of the palate, before the tip of the tongue is raised for the sibilant. It differs from *sh*, although this difference is less observable before the diphthongs *ia*, *ie*.
- j* ; the French *j* in *jaune* : our *s*, in *fusion*, or *z* in *brazier*.
- k* ; as *c* in *car*, *k* in *king* ; but when following other sounds often softened to *g* in *go*, *gate*. In the word *ko*, for instance, the prepositive article or classifier proper to many nouns, when this is preceded by *na*, that, or *ché*, this, the *k* is softened ; the two syllables being pronounced almost *nago*, *chégo*.
- k'* ; the aspirate as in *ch'*. Drop the italicised letters in *kick hard*.
- l* ; as in English.
- m* ; as in English.
- n* ; as in English.
- 'ng* ; a consonantal sound of partly nasal and partly guttural influence upon the vowels it precedes. To produce *'nga*, take the italicised consonants in the French *mon galant* ; for *'ngai*, in *mon gaillard* ; for *'ngo*, in *son gosier*. It is never so evident in the single syllable as when it follows a vowel, or a final *n*.

EXERCISES IN THE TONES AND PRONUNCIATION

p ; as in English.

p' ; the aspirate as in *ch'*, *k'*. Observe the manner in which an Irishman pronounces *party*, *parliament* ; or drop the italicised letters in *slap hard*.

s ; as in English.

sh ; as in English.

sz ; a single *s*, or double *ss*, would play the same part in *szü*, the only syllable in which this initial is found. The object of employing *sz* is to fix attention on the peculiar vowel sound which, as stated above, it is so hard to reproduce.

t ; as in English.

t' ; as in *k'*, *p'*, &c. Observe an Irishman's pronunciation of *t* in *terror*, *torment* ; or drop the italics in *hit hard*.

ts ; as in *jetsam*, *catsup* ; after another word, often softened to *ds* in *gladsome*.

ts' ; the aspirate intervening as in *ch'*, and other initials. Let the reader drop the italicised letters in *bets hard*, and he will retain *ts'a*.

tz ; like *sz*, employed to mark the peculiarity of the final *ü*, but of no greater power than *ts*.

tz' ; like *ts'* above.

w ; as in English, but very faint before *u*.

y ; as in English, but very faint before *i*, or *ü*.

Breathings.

The aspirate which intervenes between the initials *ch*, *k*, *p*, *t*, *ts*, *tz*, and the vowels following them is indicated by an inverted comma in preference to an *h*, lest the English reader, following his own laws of spelling, should be led to pronounce *ph* as in *triumph*, *th* as *month*, and so on ; which would be a serious error. The full recognition of the aspirate's value is of the last importance : the *tones* themselves are not of more. A speaker who says *kan* when he ought to say *khan*, might as well speak of London for London. The aspirate prefixed to the initial *h* is a very strong breathing, but the omission of it is not attended with the same serious consequences.

In the Final *ao* I have followed the Manchu spelling, against Morrison and Williams, who write *aou*, *áu*. This, as I have admitted, is the approximate sound in certain Tones.

The Final *eh*, used only in *yeh*, may seem unnecessarily separated from *ieh*. In my opinion the consonant *y* is sufficiently plain to authorise it, and the tone-inflection is not less practicable in the syllable *yeh* than in *ieh*.

So with the Final *en*. In the Final *é*, some confusion with *o* is unavoidable. I have endeavoured to guide myself by the Manchu ; but find that, although native teachers consign them to different finals, it is next to impossible, in many words, to say, whether *é* (or *ngé*), *ché*, *jé*, *ké*, *lé*, *mé*, *té*, or *o*, *cho*, *jo*, *ko*, *lo*, *mo*, *to*, be the correct orthography. The same is true with the aspirated *ch*, *k*, *t* ; but I think, that, after the aspirate in general the *o* prevails ; also, that while none of these syllables sometimes sounded as ending in *é*, is exempt from the change to *o*, there are many in *o* which never change it to *é*.

The Final *éi* is of doubtful existence even in *nei*, which certainly ends in a sound somewhat different from the terminal of *lei*, *mei*. These have taken the place of *lui*, *mui*.

The Finals *én* and *éng* have been substituted for *un* and *ung* in syllables beginning with *f*, *m*, *p*, on the authority of the latest native works published at Canton to teach the Cantonese to talk Mandarin, corroborated by the speech of Pekinese speaking their own dialect well. The Manchu orthography of last century was *fung*, *mung*, but always *fén*, *mén*, *pén*.

The Syllable *érh* is best so written by all who accept *é* as an orthographic element. The Manchu dictionaries, though their alphabetic symbols would perfectly express it otherwise, write it *él*, and invent a Chinese character to represent *r*, when they have occasion to write the word *ér*.

The *u* in *iung*, *ung*, and in *ua*, *uai*, and other combinations, in which, as the notes on the Tone Examples admit, it figures both as *o* and *w*, has been retained nevertheless, as the vowel most certainly to be recognised in the simplest form of the *sound*, and as the most convenient for exhibiting the variation of the *tone*, without change of syllable ; to which end, moreover, it was expedient to avoid using the initials *hw*, *kw*.

2. *Tone*. There is no subject on which it is more important to write, and none on which is harder to avoid repeating what has been said by others.

The ideas of a Chinese are capable of expression in writing in some thousands of characters that may be used singly or in combination with each other. The sound of each of these is such that without much violence to fact we call it a monosyllable. The Chinese term this monosyllable *yin* ; in no dialect known to us does the number of the *yin* exceed a few hundreds ; hence great confusion to the ear, and distress to the memory, when it would distinguish between sounds, characters, or ideas, which it can only recall by an alphabetic denomination common to many.

OF THE PEKING DIALECT.

Under the *yin*, or sound, *i*, in Morrison's Dictionary there are 1165 characters differing in form and meaning. Of this *yin* there are, however, subordinate divisions, the *shêng*; keys in which the voice is pitched, and by which a variety of distinction is effected, so delicate as to be retained only after long and anxious watching by the foreign ear, but so essential an acquisition that, until by practice his intonation be accurate, the foreign speaker is in hourly danger of making very laughable mistakes. A good deal that he says will no doubt be understood, but, whether he theorise or not on the matter, until his speech be *tonically* correct, no missionary or interpreter need imagine himself secure of being intelligible.

The term *Tone* has been so long accepted as the equivalent of the Chinese *shêng*, that it may be hardly worth while attempting to disturb the usage. It might be notwithstanding rendered with greater propriety *note*, in a musical sense, although no musical instrument to my knowledge is capable of exhibiting more than an approximation to the *shêng*. Dr Hagel, in his folio on the Elementary Character of the Chinese Language (1801), has tried to give an idea of them as musical notes. The attempt has been repeated, I believe, more recently, by Dr Dyer, the celebrated American sinologue.

The number of the *shêng* differs in different dialects. In the Peking dialect there are now four; 1st, the *shang p'ing*, or upper even tone; 2d, the *hsia p'ing*, or lower even tone; 3d, the *shang*, or ascending tone; 4th, the *ch'ü*, receding or departing tone.

In the 1st tone, the *upper-even*, it may be enough to observe, the vowel sound, whether the word be pronounced quickly or slowly, proceeds without elevation or depression. One of our sinologues has not incorrectly styled it the *affirmative* tone.

In the 2d tone, the *lower-even*, the voice is jerked, much as when in English we utter words expressive of doubt and astonishment.

In the 3d tone, the *ascending*, the sound becomes nearly as abrupt, but more resembling what with us would indicate indignation and denial.

In the 4th tone, the *receding*, the vowel sound is prolonged as it were regretfully.

The *ju*, or entering, an abrupt tone still recognised in studying the written language, that is to say in committing Chinese books to memory, is now ignored in the practice of the spoken language of Peking; most of the words or characters ranged under it in the vocabularies having been transferred to the 2d tone.

It is simplest, as Mr Meadows suggests, to distinguish the Four Tones by numbers. I write the *shêng* of the syllable *pa*, accordingly as follows:

pa¹, pa², pa³, pa⁴.

The sounds of the syllables repeated in the above order form a sort of *chime* which can only be learned by the ear, but which it is not difficult to learn. When he has caught it, the student should never hear a new phrase without taking it to pieces and satisfying himself and his teacher, word by word, of the proper tone, or note, of each. So long as his teacher declines to pass his notation as correct, so long should he carefully repeat the word or words disputed.* When absent from his teacher he will be able to fortify his ear by recurrence to the Syllabary, which he will first have taken the precaution to correct by the sheet of Errata at the beginning, and the Appendices at the end.

There is some danger of misleading a student who has *not* caught the chime, and once he has he will dispense with all illustration. We will hazard but one parallel, for better or for worse. Let A, B, C, D, be four persons engaged in conversation and a question be put by B regarding the fate of some one known to them all. In the four lines below, I have supposed A to assert his death in the 1st tone; B, to express his apprehension that he has been killed, in the 2d; C, to scout this suspicion, in the 3d; and D, to confirm it sorrowfully, in the 4th.

- | | | | | |
|----|----------------------|----|---------|--|
| 1. | <i>shang-p'ing</i> , | A. | Dead. | |
| 2. | <i>hsi'a-p'ing</i> , | B. | Kill'd? | |
| 3. | <i>shang</i> , | C. | No! | |
| 4. | <i>ch'ü</i> , | D. | Yes! | |

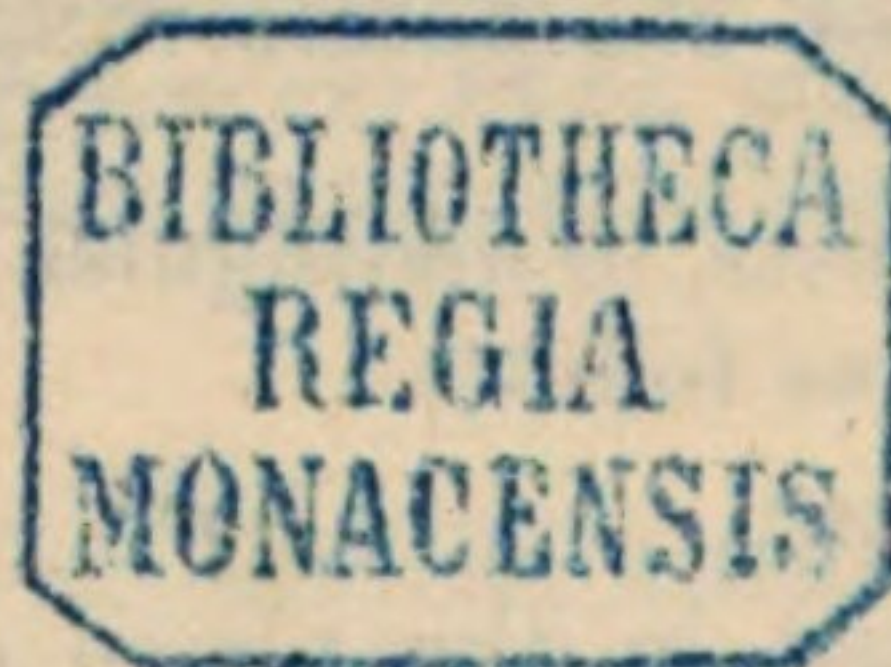
Now, in this short dialogue, or tetralogue, English speakers would ordinarily so pitch the voice as to make the whole a tolerable approximation to the chime the student has to acquire. But the analogy would entirely mislead him were he not to qualify it by remembering that in the four words instanced, the voice rises and falls according to the emotion of the speaker; whereas the pitch of *pa³*, *pa⁴*, or any other syllables, is independent of any such motive. The tone of the syllable has as little relation to its sense as the note allotted to any word in our songs has to its meaning; the distinction next to be observed being this, that, while there is nothing to prevent the same word being allotted in different songs to any note in the scale, it is only by exception that, in Chinese speech, the place of a word in the tone-scale is ever exchanged for another. So, *p'a*, to fear, is always *p'a⁴*; *chiao*, to teach, is at times *chiao¹*, at times *chiao⁴*.

* To give an instance of the scrapes into which inaccuracy in the tones may betray the speaker; a gentleman, who really speaks the language well, was recently asking where the salt for the supply of Peking was obtained, and was told first, to his astonishment, that it was all imported by foreigners. Objecting to this, and explaining that he meant fresh salt, or the salt consumed in daily food, he was yet more astonished to hear that it was brought from Ho Nan; nor was it until after some minutes' cross-examination that the Chinese addressed, detecting his error and correctly intoning the syllable, replied, "from the salines of the province of course." The foreigner had been intoning *yen²*, the sound for, amongst others, the word *salt*, as though it were *yen¹*, the sound for, amongst others, the word *smoke*; and the Chinese had believed the first question to refer to opium, commonly called smoke, and the second, in which some qualifications had been added, to refer to native tobacco.

EXERCISES IN THE TONES AND PRONUNCIATION.

As the reader will see from my remarks on the Tone Exercises in Section II, I limit the influence of the Tone to the vowel sounds. The pitch of the voice, the note sounded, is identically the same whether the syllable be *ma*, *jan*, *kai*, *ch'u*, or any other, the tone being unchanged. In this I believe those who have written on the Tones are agreed, but I can give no authority but my own for the treatment to which I have subjected the vowel sound in the same Exercises. Of the subdivision and modification of the vowel sounds attempted therein, I ask only for a fair trial, ere the experiment be rejected as valueless. If the distinction I have endeavoured to represent by the reduplication of vowels be not imaginary, in the first place, a great portion of the tone difficulty will be disposed of; for, without perhaps altogether dispensing with diacritic marks, and of course retaining the numerals as tone indices, we shall obtain the aid with which we are most familiar, that of alphabetic symbols, towards the acquisition and retention of the tone-inflections. In the second place, we shall do much towards removing the reproach of homophony from the Peking language, which at present we regard as confined within the limit of four hundred syllabic categories. This number is in reality more than trebled to the Chinese ear, by the tonic subdivisions. If we could succeed in expressing these alphabetically, we should more than treble the present number of vocables, as our ear accepts them, in the dialect, and by every vocable we add to the spoken tongue, by so much do we relieve the foreign ear and memory of a labour to which it is unaccustomed.

3. *Rhythm*. What Tone is to the individual sound, Rhythm is to the sentence. Like the tone, it can only be acquired from a native. The student must take careful note of the proper place of the emphasis, impressing it upon his recollection either as in Section II, or by some other phonetic appliance. He must not be surprised to find the Rhythm in apparent antagonism to the Tone in some cases; especially when the adjective or adverb is formed by reduplication of a word with the enclitic particle *ti* appended; as in *sung-sung-ti*, *hsieh-hsieh-ti*; where his teacher will refuse to recognise any difference between the tones of the two *sung*, or the two *hsieh*, although, to our ear, the accent of the second differs widely from that of the first, resting in some of these polysyllabic combinations on the one, and in some, on the other.



END OF PART III.

OF THE

HSIN CHING LU.

CONTENTS.

INTRODUCTION.

ERRATA.

PART I, —CATEGORY OF T'IENT.	PAGE, 1.
PART II,—SACRED EDICT, CAP. I,	„ 45.
PART III,—SECTION I, TONE EXERCISES.	„ 63.
„ „ —SECTION II, DO. PHONETICALLY ARRANGED, „	74.
„ „ —SECTION III, SOUND, TONE, AND RHYTHM.	„ 82.



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